# The Revolution.

*THE TRUE REPUBLIC.—MEN, THEIR RIGHTS AND NOTHING MORE: WOMEN, THEIR RIGHTS AND NOTHING LESS.*

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## The Revolution.

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### ANNIVERSARY
OF THE
### *NATIONAL WOMAN SUFFRAGE ASSOCIATION.*

REPORT OF THE EXECUTIVE COMMITTEE, SUBMITTED MAY 10TH, 1870.

On this our first anniversary it may be well to recall the particulars of the organization of our Association and inasmuch as some very incorrect statements have been put forth by persons who were not present on that very interesting occasion, we ask the friends present to a strict attention to the report of the actual facts. On Saturday evening, May 15th, 1869, the friends of Woman Suffrage met for a reception, by an invitation given in public by Mrs. Livermore, at the "Woman's Bureau," 49 East 23d street. On that evening after they assembled in sufficient numbers to fill the parlors, halls and stairways, Miss Anthony announced that at the urgent request of the numerous delegates to the late Equal Rights Association, the reception would assume the character of a formal meeting. Mrs. Stanton was then called to the chair and introduced Mrs. Randall (who was also appointed Secretary *pro tem.*). Mrs. Randall stated that many of the delegates and friends of women who had attended the anniversary of the Equal Rights Association were dissatisfied with the very small amount of time allotted to the question of Woman's Suffrage upon its platform, and desired that some kind of a distinctive Woman's Suffrage Association might be organized before they left the city for their homes. Many delegates had come with instructions from their respective societies to urge the formation of such an organization, and as so many of the friends, and especially so many of these very delegates, were present on this occasion, it seemed a most favorable time for taking the preliminary steps toward that object.

After these explanatory remarks—confirmed by the testimony of others present—it was voted to organize a "*National Woman's Suffrage Association.*" A constitution was prepared and accepted, and about one hundred persons, both men and women, registered their names as members of this new Association. These members were from all parts of the country and appeared eager to join the first "*National Woman's Suffrage Association*" ever organized in this country. The only object of the Association was announced to be to secure the passage of a "Sixteenth Amendment." Mrs. Stanton was elected President with enthusiastic demonstrations. Mrs. Ernestine L. Rose was made Chairman of the Executive Committee. By vote, the Executive Committee were empowered to complete the organization and report on the 17th of the same month.

Thus was organized the Association whose anniversary we celebrate to-day.

It has never been claimed by us that we arrived at perfectness in either the constitution or the operations of our Association; it was only designed to carry us more swiftly to the ballot-box by a concentration of action to a single point. We never intended to make it cumbersome by the complication of its machinery, neither was it sprung into being to outwit *anybody*, or to serve the personal ambition of individuals. It was generated by the creative force of necessity.

During the year the committee have endeavored to do their work regardless of the hindrances ever in the way of every reform. They have held conventions, authorized lectures, organized societies in states, towns and counties—sent out tracts and held correspondence with friends of the cause at home and abroad, and have done whatever else they could to hasten the one object of their creation, viz.: a Sixteenth Amendment to the Federal Constitution, securing Suffrage to women.

During the summer of 1869, a circular letter was issued by some well-known advocates of the ballot for women, asking signatures to a *Call* for a *National Convention* to be held for the sole purpose of organizing a "*Truly*" "National Woman's Suffrage Association." Mrs. Stanton, our President—received one of the circular letters, and returned an answer, in substance, that "We already had such an organization." When this call was issued, the National Association was not invited as an *association* to attend the Convention, and as far as your committee have been able to ascertain the facts in the case, after a great deal of careful inquiry, not one resident of this city who held office in the *National Association*, received an invitation. The State Association, being auxiliary to the National, did not therefore appoint any delegates to that convention. Thus the most important state in the Union was not represented in the new organization.

Several members of the National Association who had not been previously identified with any such associations, prepared a letter to the Cleveland Convention, which we will present to you to-day. It was not deemed advisable to send the letter to the committee at Cleveland, but we read it now, to show the feeling of the members upon the matter of a new *association*.

NEW YORK, Nov. 21st, 1869

*To the Committee on Organization for an "American Woman Suffrage Association."*

FRIENDS: We, resident members of the National Woman's Suffrage Association, not fully recognizing the force of the reasons *publicly* given for the formation of an "American Suffrage Association" desire to state to you in this letter, a few particulars connected with the organization of the National Woman's Suffrage Association.

In reading the statements herein made, we will ask you to bear in mind, that they are made by women who, until last May, had never been identified with any movement for Woman Suffrage.

Those persons, who were present at the last meeting of the Equal Right's Association, held in Cooper Union, in May, will recollect that at the close of the meeting, Mrs. Livermore, from the platform, invited all the friends of the cause of "Equal Rights" to attend a reception to be given at the "Woman's Bureau" the following Saturday evening. On the day after this announcement, at the meeting of the "Equal Right's Association" in Brooklyn, we were shown a call, prepared by Mrs. Mary L. Booth, for a meeting of women for the purpose of forming a Woman's Suffrage Association. When Mrs. Stanton was consulted in regard to the matter, she declared herself unwilling to be identified with any new association; and other prominent ladies expressing the same unwillingness, the call was not published as contemplated.

All day Saturday, delegates to the "Equal Right's Association" were coming into the "Woman's Bureau," requesting and almost demanding that a National Woman's Suffrage Association should at once be organized as they had come from all parts of the country to represent the cause of woman, and they could serve as delegates in the new association. The desire was unanimous on the part of these delegates that there should be an association of some kind, which should be a centre from which to work during the coming year. The pressure was too great to be resisted.

Among the persons prominent in urging the formation of such an association were Mrs. Livermore, Mrs. Doggett, Mrs. Griffing, Miss Booth Mrs. Rose, and Mrs. P. W. Davis, women whose intelligent interest in the cause you will fully appreciate.

Before the hour appointed for the reception, the parlors, halls and stairways were crowded—from all these people came the demand for immediate organization.

Among the persons making this demand were representatives from 19 states and territories, viz.: Maine, 3, Vermont, 1, New Hampshire, 1, Massachusetts, 5, Rhode Island, 2, Connecticut, 1, New Jersey, 7, Pennsylvania, 3, Illinois, 3, Ohio, 3, Wisconsin, 1, Minnesota, 1, Missouri, 3, Kansas, 2, Nebraska, 1, California, 5, District Columbia, 3, Washington Territory, 1.

The remainder of the one hundred members, who joined the association that evening, resided in different parts of the state of New York.

In compliance with this unanimous desire, the organization was effected. It was decided by vote that the President should be elected by acclamation; there was but one name spoken by the multitude—that of Elizabeth Cady Stanton. Mrs. A. T. Randall was elected Secretary, *pro. tem.* After the names of the representatives from various portions of the country had been enrolled, Vice-Presidents and Advisory Counsels were appointed for each state as far as possible.

Mrs. E. L. Rose, Mrs. P. W. Davis, Mrs. E. B. Phelps, Miss S. B. Anthony, Mrs. C. B. Wilbour were constituted an Executive Committee, with instructions to complete the organization, which they accordingly did.

The sole object of the National Woman's Suffrage Asciation, as you will see by referring to our constitution and articles, is to secure the ballot to the women of the nation on equal terms with men.

All the charges brought against us, that we as an association are opposed to negro suffrage are entirely false.

At the same time we recognize the right of every member of our association from different sections of the country to express their views upon any subject bearing upon the question of the ballot for woman.

While we rejoice in any movement which has for its

object the enfranchisement of our sex; we do regret that so much talent and wisdom as have been expended in your present effort, could not have been directed to the enlargement and reconstruction of the now existing organization.

We, whose only desire in indentifying ourselves with the National Woman's Suffrage Association was to advance the cause of woman, felt that any organization, however imperfect, would be more effective than individual effort. At that time it had not been intimated that any other organization was contemplated, and we saw that this association could accomplish a good work during the year, at the end of which time it could be reorganized on a more matured plan.

We also regret that our association has been so severely criticized and denounced by those who are everywhere recognized as working for the same object.

We apprehend, from inquiries made by persons in different parts of the country, who with us have been recently identified with the cause, that your movement, if perfected, will result in causing confusion in many minds.

Would it not be better and wiser for us to bend our energies more thoroughly to the furtherance of our cenral idea—the ballot for woman—than to divide upon persons and parties, thereby taxing ourselves with the support of cumbersome organizations.

This communication is not official, but merely individual expressions. We feel, however, that these expressions are the faithful representations of the opinions of the majority of our members.

Yours for our common cause,

C. B. WILBOUR, Ch'n of Executive Com.

ABBY B. CROSBY, Sec'y N. W. S. As.

As we foresaw, the two organizations *did* work confusion in the minds of the friends of the cause all over the country. A partisan spirit led individual members of each organization to criminate and vindicate the leading spirits of the two associations, and a great deal of valuable time was stolen from the hours which should have been devoted to the proper work of both, answering inquiries, explaining actions, defending the accused, denying charges, etc.

Still, your committee hoped, that by always recognizing the one object of both societies, and by endeavoring to make but one front to the enemy, the cause would not suffer from internal differences. They accordingly instructed the Secretary, after a call for a convention had been issued by them, to invite the *advocates* of the cause, without reference to which association they belonged. But your committee are not aware that, but with one single exception, the same courtesy and recognition of a common interest has been observed by the "American Association."

Let us speak a moment of our conventions, and we call especial attention to the one held in Washington, last January. This convention held its sessions for three consecutive days, and was attended by the most cultivated and influential men and women of this country. Fifty thousand petitions were brought to the convention to be presented to Congress, asking for a Sixteenth Amendment. Two hundred persons became members of the National Association, and the public sentiment was materially changed in favor of Suffrage. But the crowning work of the week, was the hearing before the Senate Committee of the District and several members of the Judiciary Committee. This meeting was held in the capitol on Saturday morning, and was one of the most impressive occasions ever known in the history of reform, as seen in the respectful attention of the "grave and reverend seignors;" the clear, logical reasoning of Mrs. Stanton; the directness of Miss Anthony's proposition to the committee, that they should let the women of the district vote under their own eyes, and mark the result for themselves; the persuasive sweetness of Mrs. Hooker, as she urged the claims of the *mother* to the ballot, that she might be fully respected by her sons; the deep interest written on the faces of the crowd of intelligent men and women present for the first time to hear the women of the nation plead with the law-givers of the land in the very halls of Congress, for their right to all the privileges of citizenship. Madame Anneke, a woman who had led to victory a column of men after the bravest generals had retired in dismay, as she stood there a colossal figure, eloquent in her broken English, asking that the adopted *woman* citizen might be made an equal with the adopted male citizen in this republic, raised a higher pulse for freedom than any speech of finished eloquence could have done. And these impressions are still deepening and widening. We yet hear of men and women who date their conversion to Woman's Suffrage from that morning meeting. In all the public meetings and conventions, the association has invited a class of women who were in earnest for the ballot to represent their own class. From the humblest working girl to the most highly refined and cultivated, not a representative woman has ever been denied an opportunity to plead her own cause on this platform. There are also women in our ranks of whom honorable mention should be made for the service they have done during the past year, in the work of enlightening the people, changing public opinion and organizing societies in new districts.

Mrs. P. W. Davis, in Florida; Mrs. Griffing, in Washington; Miss Couzzens, in Missouri; Miss Anthony, in the West; Miss Collins, in the East; Mrs. Stanton, everywhere; Mrs. Gage, in our own state and more recently in Virginia, with a long list of other names quietly working in town, county and state societies doing good service to the cause in ways and by means too numerous to be counted.

On the 15th of March, the chairman of the Executive Committee received the following printed invitation signed by 13 names, headed by that of Theodore Tilton, editor of the New York *Independent*:

Entertaining a warm respect for the officers of both societies, we hereby send you our friendly greetings and invite you to commission three of your number from each organization, making six, to confer with three others appointed by the signers of this letter, the nine to assemble at Fifth Ave. Hotel, in New York, on Wednesday, April 6th, at noon, to devise measures for the future union and co-operation of all the friends of Woman's Suffrage throughout the Republic.

In compliance with the invitation extended—as we believe, in good faith—your committee appointed three of its members to meet in conference as requested. Mr. Parker Pillsbury, Mrs. Josephine Griffing and Mrs. C. B. Wilbour were the persons selected to represent the Association upon the question of a *union* of the two Suffrage Associations. From an active correspondence with its leading members, the committee were prepared to instruct its representatives to declare unreservedly in favor of "*union upon equal terms.*"

The result of that conference, you already know.

After the issue of Mr. Tilton's invitation to a conference, Mrs. Stanton and Miss Anthony, who were both lecturing in the west, did not encourage any Woman's Suffrage Societies to make themselves auxiliary to the "National," hoping that something better might be substituted for the now existing associations.

At a meeting of the Executive Committee, held at the "Woman's Bureau," May 4th, at which were present, Mrs. Stanton, Mrs. Phelps, Mrs Blake, Mrs. Wendt, Susan B. Anthony and Mrs. Wilbour, it was voted that the Executive Committee, in its annual report, recommend to its association to accept the proposition of Theodore Tilton, Mrs. Lucretia Mott and Mrs. Laura Curtis Bullard, and unite in a more complete organization which shall embrace all the friends of Woman's Suffrage, North, South, East and West. The committee also voted to suggest to their members in annual meeting assembled, the appointment of a committee empowered to act with a like committee appointed by the new organization and another chosen by the "American Association," these three together to form an organizing committee, instructed to report at a semi-annual meeting to be held in some Western city immediately after the annual meeting of the American Woman's Suffrage Association.

CHARLOTTE B. WILBOUR,
Chairman of the Executive Com.

TREASURER'S REPORT—YEAR ENDING MAY 10TH, 1870.

Expended for conventions, lectures, printing, stationery and books, postage, delegates, rent and reports, $2,531.

Receipts for membership, conventions, lectures, donations, subscriptions, auxiliary fees, $2,529.

## LETTERS.

FROM MRS. A. FRANCES PILLSBURY, WIFE OF THE MAYOR OF CHARLESTON.

CHARLESTON, S. S., May, 1870.

*To Mrs.* STANTON, *President of the National Woman's Suffrage Association:*

THIS is the day on which our newly enfranchised citizens are celebrating the ratification of the Fifteenth Amendment. Drums are beating, flags are waving, cannon booming and speeches are being made on the glories of justice, liber- [illegible] While I rejoice with my and all people and individuals who have thrown off the shackles of bondage, there is no other response in my heart to the Fifteenth Amendment, as I have no part nor lot in the matter.

My thoughts reach out to other tyrannies, still holding an iron sceptre over bowed heads, and to other despotisms not yet dethroned. The thraldom of color and race is now, constitutionally and legally, a thing of the past; but the despotism of sex still holds its hardened and defiant sway; its empire, unlike African slavery, is not sectional, but universal, extending its dominion over every part of the habitable world.

The despotism of sex reclines indolently under the tropical palm, and chatters its teeth under the northern iceberg. Its arrogance flashes black glances from beneath the turban of the Moslem and it lies embalmed under the calm oblique brows of the Asiatic. It sits coolly down under the shadow of republican governments, and writes its mandates with an eagle's quill! This despotism makes its autocratic mark in the foul rituals of heathenism; and the pale christian, with uplifted eyes, thanks God that he finds its "sign manual," pressed like a beautiful flower between the lids of his Bible.

Its subtle power ramifies into every form and class of society, producing untold woes! It has taken woman, the half of mankind! woman!—the "better half," according to the loud-mouthed duplicity of its code, and made her the inferior—the menial—the slave of man, the other half!

That these assertions are true, the meeting of your "National Woman's Suffrage Association" abundantly proves; you meet for a pur-

pose, and that purpose is resistance of tyranny. That the subjection of woman to man is a despotism and not her normal condition, is also proven by your Revolutionary efforts during the past two years; for mind, no more than water, ever rises above its level.

That woman is the natural peer of man has been made plain to the dullest comprehension, inasmuch as her saviors and heroines have come out of the very despised "Nazareth" of womanhood.

For the unparalleled success of woman's cause, under your brave guidance and that of your co-adjutors, I offer sincere congratulations.

Because our sex has been petted in cages or kept in domestic prisons, it has been taunted with inferiority; the female mind, dwarfed by its narrow area of thought and action, has been declared incapable of grasping the grave, complicated questions which enfold the public welfare.

How gloriously does the platform of your assemblies give the lie to that arbitrary proclamation! You have burst asunder all bars and gone forth in the strength of those inherent God-given abilities which are common to both sexes. You have not been guided by "instinct," nor "intuition;"—that "Will-o'-the Wisp" faculty, which man so willingly accords both to *woman* and the *brute creation*.

Your conceptions of justice have outstripped the loftiest dreams of heroes of other Revolutions! for you would endow with liberty one-half the inhabitants of our globe!

Your reasonings of God and the relations of mankind to Him, have been more profoundly logical than the most elaborate works of Theology, inasmuch as you claim the recognition of manhood for female as well as male, according to Genesis, first chapter and twenty-seventh verse.

In recognizing the aspirations of the woman towards the noble and self-sustaining positions for which her Creator endowed her equally with man, the spirit of Christ has been most beautifully interpreted. "A bruised reed shall he not break, and smoking flax shall he not quench, till He send forth judgment unto victory."

In reaching your present point of progress, we seen you contending with well entrenched powers in "high places."

You have made a diagnosis of man's distempered condition. You found him blind—you annointed his sight by stooping to the earth, and taking of the "mirey clay" which the tread of his kingly feet has laid bare. He now sees women "as trees walking!" God grant a few more applications will cause him to see clearer hereafter.

The temples of science and art would fain have hidden their lovely mysteries from your eyes! But with a firm hand you have unlocked their flowery portals and bidden *man, the female*, to enter there.

The judiciary of state and nation has frowned upon your advancing steps, but you have laid open the secret area of its iniquity; you have scaled its dark towers, and woman stands triumphantly upon its grim buttresses;—the law-giver to her master!

The church placed its sacred foundations square across your path, and forbade you to trespass on holy and forbidden ground! but you calmly entered its vestibule and stood before its altars!—the new priestesses of its purification. In its nave, you swung the golden censers of "woman's godlike identity with man," and of "Woman's Rights on earth." In those censers you offered the myrrh and frankincense of woman's eloquence. It burned with no "strange fire"—it was fire from Heaven!—its white clouds rising to the dome, half veiled the architectural and sacerdotal deformity of your surroundings! You ascended into the pulpit and stood there, a living gospel! There, from your lips fell the *first* well-defined theory of a millennium. You loosed the chain of serfdom which you wore as a girdle, and holding it up over the sacred desk, you showed to the astonished people the links which should bind Satan a thousand years! Nay, forever.

One of the greatest obstacles to victory has been woman, herself. Educated by man for his own especial, selfish pleasure, and holding himself up as the glittering prize of all feminine effort; educated also by the customs of barbaric ages, which have floated down the stream of time, into our modern civilization, as the rotten and dangerous iceberg navigates its way into temperate seas; with her head turned by a current of pernicious literature filled with false views of life and its relations, she has been unwilling to make any efforts for her elevation—at least above a certain degree of helplessness and dependence upon a "protector." Shoals of these drifting *femal "Micawbers"* impede the advance of woman's enfranchisement. They are forever waiting for something to turn up; either love, marriage, or maternity; their dreamy gaze is looking away to the "fair land of promise," now "looming" on the horizon," and "now again enveloped in impenetrable mists," or "forever withdrawn from thei eyes" whose doom is sealed.

While you have assailed these citadels of tyranny, you have never forgotten the various other phases of woman's oppression. You have found her by the wayside, robbed, beaten and bruised and have not passed by on the other side; you poured oil on her wounds and bound them up with your own hands. You have spoken for the timid who felt their wrongs but could not utter them. You have brought in long array before the public view, the pale, anxious, subdued and worn faces of more than half the women of our land, till the spectral procession has made man turn his face from the inspection of his own work.

The constitution of our republic designed as a charter of inalienable rights, denied to you life, liberty and pursuit of happiness, but, with the facility of inspired linguists, you translated its wonderful "all men" to its framers, in the divine and long-forgotten language spoken by God himself at the completion of His creation. You showed that "all men" includes *all women*. Having done this, you propose to transfix it there, with the translation of this ancient hieroglyphic affixed, in the form of a Sixteenth Amendment.

This Sixteenth Amendment is affirmed to be the final remedy for evils that, for twenty years past, you have so bravely combatted. At this long distance and from amidst a class lately enfranchised, I bid you "All Hail!" The ballot is the great seal of liberty, equality and prosperity.

One ballot of our newly enfranchised citizens has established free schools for those, who, but a short time since, could not learn A and B without breaking the laws. It has established an Orphan Asylum for such things as were sold on auction-blocks. It has provided homes at low prices for landless poor. This one experiment of Suffrage has given elegant mansions and fast horses to those who never before possessed them. It has filled pockets, formerly holding only a pipe and tobacco, with bonds, stocks and shares in all manner of institutions. It has regulated the contracts and wages of labor. It has placed those who were termed "inferior," in the highest offices on fine salaries.

Law, intellect, office, science and art, doff their hats most respectfully to the Fifteenth Amendment, and the whitest of "the superior race" bow most profoundly to the blackest of former menials.

*Your* Revolution is *the* Revolution of the ages. Give woman the ballot. In Woman Suffrage there is bread and wine, home and plenty, power and wealth, learning and refinement, and an honorable and noble womanhood. All these are for herself. For others, there will be devils cast out and a renovated manhood.

Cordially yours,

A. Frances Pillsbury.

FROM MRS. KATE N. DOGGETT.

Rome, Italy, 19th April, 1870.

*Mrs.* Stanton, *Honored President:*

The silver trumpets of St. Peter's and the campaniels that announced the golden lights of the illumination are still ringing in my ears the gorgeous display of the Girandola still flaming before my eyes, so that I could give no coherent account of the condition of people here if I would.

I ought, perhaps, to have resigned the honor bestowed upon me upon leaving home for so long a journey, but when I first came abroad I was doing, in a poor way, your bidding, which I sent you an account from Berlin Since then I have travelled much and, seeing the miserable condition of my sisters, particularly of the poorer classes, America seems to me, to quote a bright Frenchman of Algiers, "the Paradise of women." That my beloved country, thanks to the strivings of the noblest and best of her children, will one day be an Eden regained, I fully believe.

With kindest greetings to your co-workers and highest consideration for yourself I am, dear madam, your's for the good cause,

Kate N. Doggett.

Detroit, May 7, 1870.

Mrs. E. C. Stanton: The Detroit Suffrage Association request that the enclosed resolutions be presented to the National Association, of which you are the honorable President.

Respectfully, Adam Elder.

The Detroit Woman's Suffrage Association, in view of the several Woman's Suffrage Conventions proposed to be holden in the city of New York during the coming week, do hereby express our sentiments in the following resolutions:

1st. That the cause of woman's elevation is too grand and noble a theme for any partisan or personal feelings, and hence we ask that such measures may be taken in those conventions as will lead to peace and harmony of action, and if that is attained we will unite our influence and action with any movement having that purpose for its mainspring of action, and until that is accomplished we prefer maintaining an independent position to either or any of the national organizations now existing.

2d. That we deprecate the asperity of feeling now manifested by both the American and National organizations, and think that the effect of such discord is to bring odium upon the movement in favor of the enfranchisement of women, and may procrastinate and endanger the ultimate success of this grand work, which would be an event we would greatly deplore.

3d. That copies of the foregoing resolutions be forwarded to each of the proposed Conventions, with the request that the President or some officer of said Convention will present them to their respective bodies.

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Never forsake a true friend,

## MRS. STANTON AT APOLLO HALL.

The McFarland and Richardson case was the subject of a lecture by Mrs. Stanton, on Tuesday morning of last week. In very truth this was a most brilliant assemb lage.

In order to give opportunity for the ladies of New York and vicinity to listen to the arguments of this logical Woman's Suffrage leader and most womanly woman it was decided not to admit gentlemen. For this reason, and this alone, and not because there was a single sentiment uttered that every man in the land might not have listened to with the most perfect propriety. Indeed the address, although expressing the intensely radical and bold convictions of this distinguished advocate of woman's right to life, liberty and the pursuit of happiness, was nevertheless modestly couched and unexceptional in matter, style and delivery. By competent judges, it was considered the most scholarly and profound of any of this lady's previous productions. The discussion of the questions of marriage and divorce seems at present to be the especial province of Mrs Stanton.

For long weary years she has patiently, and with a skill and conscientiousness unparalleled, kept her hand to the plough of Woman's Suffrage, never faltering, never looking back.

That field is now almost ready for the seed, and, indeed, in some remote corners it has been scattered and is even now bringing forth abundant harvest. So it seems eminently fitting that this reformer should commence the cultivation of another field, which every humanitarian must consider of equal, if not greater importance, viz., the physical and intellectual education of women for wifehood and maternity, and the alteration and modification of our divorce laws. It is with genuine satisfaction we hear that this is the course she has marked out for her future and for this purpose has withdrawn herself from The Revolution and the Presidency of the Union Suffrage Association.

Long before the hour appointed for the lecture, Apollo Hall was well filled, and as Mrs. Stanton walked on the platform, it was plain to be seen that she considered this occasion the triumph of her life, and well she might. Pride, satisfaction and genuine thanksgiving spoke from every line of her expressive face. It was a soul-thrilling spectacle to the least among the workers on the platform, and what must have been Mrs. Stanton's feelings as she surveyed the assembled multitude?

Ministers had preached and editors carefully written out their ambiguous views on the justice of the McFarland verdict. Reporters had interviewed the murderer and described (probably from imagination) the conduct and statements of Mrs. Richardson. John Graham had informed a gaping public, what should be and what really was the opinion of every decent woman in New York city in regard to the guilt of this heart-broken widow, thus making it extremely difficult to feel the actual state of the public pulse on this all important subject. Mrs. Stanton's lecture settled every doubt and clearly expressed the convictions of the intelligent and right-minded. Never before in the annals of Metropolitan history had so many women gathered themselves together, and it was an equally noticeable fact that the audience was composed almost entirely of the earnest, deep thinking women of the times.

On the platform were to be seen the beautiful and dearly beloved Quakeress, Mrs. Merritt of Brooklyn, Mrs. Margaret Winchester, Mrs. Theodore Tilton, Mrs. Edwin A. Studwell, Miss Catharine Beecher—her plain face illuminaten with the fire of indignation—Jennie June Croly, sketching rapidly for the New York *World*, Mrs. Mary E. Barney, Mrs. Cora Tappan, Mrs. Cutler, President of the Ohio Woman's Suffrage Association, Mrs. Celia Burleigh, the Brooklyn oratress, Miss Phœbe Couzzens, Mrs. General Butler, and many others whose names we are not familiar with.

In the audience there was an uncommon show of intellectual and moral development of brain. A more attentive and appreciative assembly could scarcely have been imagined. Among them were many women of literary and business reputation, Fanny Fern, Mrs. Julia Ward Howe, Mrs. Bullard, and many others, whose names, were they all menticned, would occupy an undue amount of space. When the hour arrived at which the lecture was to begin, considerable impatience was manifested by the ladies to greet the noble matron to whose wise words they had come to listen. Prominent among the umbrellas that were used to emphasise this natural anxiety, was that of the ruddy and stalwart Mrs. Phelps. The moments of waiting were few, however, for soon the advance guard —Miss Anthony—came with her usual business haste, to the front; followed by the more staid and dignified steps of Mrs. Stanton.

Both ladies were greeted with the heartiest applause, and, as soon as silence was obtained, Miss Anthony made some introductory remarks. It was the first time in her life, she said, that she had been called upon to address an audience composed exclusively of women; and it was natural that she should feel somewhat embarrassed under circumstances so peculiar. This quaint observation brought down the house. After a few more of her downright and invigorating remarks, she introduced Mrs. Stanton to the audience.

Mrs. Stanton was robed in quiet black, with an elegant lace shawl over her shoulders. Her beautiful white hair, more famous than the golden locks of Lucretia Borgia, or the inky coils of Rebecca, was modestly ornamented with a simple ribbon. Her appearance was very motherly and very winning. Most appreciative applause followed Mrs. Stanton's speech, and as she took her seat, Mrs. Celia Burleigh of Brooklyn read the resolutions that had been adopted on Monday by the Sorosis. These being heartily endorsed by all the ladies present, except two or three near the door—personal friends of McFarland—who had evidently come for the purpose of "bearing testimony," as the Friends would say, to their view of the question.

Miss Anthony read the follo wing resolution:

Resolved, That women should be educated to be self-supporting; to care, and wisdom in the formation of marriage ties; that they should be taught how, by that one act, they reproduce and perpetuate the vice, brutality and meanness they detest, defraud themselves and libel their better natures for all the future in their offspring.

A gentleman outside then sent up the following question:

"Why should Mrs. McFarland have written such letters to her husband, after she had learned to despise and scorn him?"

Mrs. Stanton answered the question by saying that Mrs. McFarland was probably actuated by that sense of duty toward her husband that every woman feels; the duty of trying by every possible show of affection, even when repulsive to herself, to reform and redeem him.

Miss Anthony then came out in one of the most feeling and womanly appeals she had ever made, in favor of Mrs. Richardson. She had no reason, she said, to suppose her gullty of the charges that were made against her, but even if she were, and it could be proved that she were, was that any reason, she demanded, why women should turn their backs on her, and condemn her? Was it not rather an additional reason why they should take her by the hand and try to encourage her to regain the virtue and honor so dear to every woman?

Women, she said, would be far from so treating a man who had erred. In fact, they would scarcely let it make any difference in their treatment of him, whether his moral character was good or bad. Susan's earnest and pointed utterances acted like a tonic on the audience—like a cool, fresh, bracing west wind. She then went on to administer a rebuke to the managing editor of the *Tribune*, for having failed, in spite of repeated promises, both on his part and that of Horace, to notice Mrs. Stanton's lecture editorially. Some ladies in the audience stood up for the recreant editor, insisting that there was a notice, but it was proved that what they had seen was only the advertisement.

The resolutions of Sorosis were then voted on separately, and approved, with the exception of two or three *noes* in the vicinity of the door. On Miss Anthony's remarking the fact that there were only three noes, several hisses were heard in the same direction. "I hope," said Susan, "that ladies will not hiss. It is right that there should be differences of opinion, and every one who thinks no, has a right to say no—but don't hiss."

On some one suggesting that the ladies who were opposed to the resolutions should rise, Susan objected. The only wonder was, she said, that women *dared* to come here at all and adopt such resolutions. It is a wonderful stride in the right direction. (Great applause.)

After a few more remarks on the subject of "the letters," Mrs. Stanton introduced Mrs. Croly, who touched on the same subject. She asked: "Is there a woman in this audience who can say that she never wrote a letter or spoke a word to her husband that she did not entirely feel! (Applause.) Woman needs to love, and a virtuous woman will try to love her husband until his abuse discourages her. These letters do not show any love on the part of McFarland, but only the affectionate and loving nature of his wife. (Renewed applause.)

Miss Anthony then introduced Eleanor Kirk, who held in her hand a petition to Governor Hoffman, praying him to insure the safety of the community by confining McFarland, since he had been proved insane, in a lunatic asylum. She said that before reading the petition she also had a word to say about "those letters." (Voices at the extreme end of the room —Louder!) She went on to say, "I would like to ask what the church, what society demands of woman as a wife? Must she not smile, and be pleasant and loving, no matter what her cause of complaint? If her husband abuses her in the morning, has she not all day in which to dry her tears, and does not the marriage relation demand that her face should be wreathed in smiles when he makes his appearance, no matter whether that time be the hour when decent men are expected to return to their families, or among the small hours—and drunk at that! There are other women who have written affectionate letters to men just as abusive as that scamp, McFarland—and why?

Because foolish parents and bigoted ministers have constantly instilled into the minds of their daughters and parishioners that woman's mission is essentially a redeeming one. Jesus Christ, the only Redeemer that we know much about, was a *man*, and I think it would be as well if men as a class would take a little more of the redeeming responsibility upon their own shoulders. It is cruel and barbarous that woman, in addition to the travail of soul and body consequent upon peopling the earth, should be expected to redeem every drunken vagabond and loafer who happens to live on it. (Enthusiastic applause.)

These letters may have been tampered with, interlined and altered generally. Of course after the wholesale falsehoods of McFarland and his counsel, we have a right to expect just such conduct; and if she wrote them just as they are it is no more than was expected of her in her position as redeemer. Eleanor Kirk, then amid great enthusiasm, read the resolutions, which were as follows:

*To His Excellency John T. Hoffman, Governor of the State of New York:*

Whereas, Daniel McFarland having been acquitted of the murder of Albert D. Richardson, whom he assassinated on the night of the 25th of November, 1869, and

Whereas, Eminent physicians for the defence having testified that the said Daniel McFarland was subject to periodical fits of insanity, which was corroborated by the affidavit of his late wife, Mrs. Abby Sage Richardson; and

Whereas, The counsel for the defence declared that the jury, after listening to the testimony, could not help being convinced of the insanity of the said Daniel McFarland; and

Whereas, In the face of the conclusive evidence of the said professional gentlemen, the jury rendered a verdict of Not Guilty; therefore, be it

Resolved, That we, the undersigned, women of New York and vicinity, do humbly beseech his Excellency the Governor to cause the said McFarland to be placed in some asylum, that the lives of our citizens may thereby be made more secure.

Mrs. Stanton opined that the Governor had no power to incarcerate McFarland, that woman's only hope was in appealing to the legislature to alter its laws so as to make it impossible to acquit a murderer on the ground of insanity without confining him in an asylum. Eleanor was anxious to know whether there was *no* way in which the desirable fact might be accomplished. After some discussion the resolutions were finally disposed of by being referred to a commission. Miss Anthony then took a vote on the question "Ought Daniel McFarland to be confined in some place of safety?" and it was carried as all previous questions had been—only two or three faint noes being heard. One excited lady cried, "No! hang him!" which amused the audience greatly.

There was, of course, great consternation among the male sex generally at the fact of their being left "out in the cold." The restriction against them only made them the more anxious to be present. Two reporters, one of them Mr. Oliver Dyer of the *Sun* and another came boldly to insist on their masculine rights, but they were both quietly invited to take their departure and were not able to resist the winning manner of their ejection. One man, however, is supposed to have stolen a march on the ladies by adopting their costume. A fine, delicate looking youth, elegantly got up, with blonde curls and chignon, silk dress *en panier*, kid gloves and jewelry *ad nauseam*, came in a carriage with two ladies, one of whom purchased his ticket for him. Whoever he was, he must have been a hero. He must have been far more *embarrassed* than Susan was, for fear that he should be discovered. His sensations are not to be envied.

Altogether, the meeting may be looked upon as an important milestone in the path of reform. It has given to many women an impetus in the right direction and we have reason to hope will work out great results.

From the Globe and Evening Press.

A very significant demonstration was that made at Apollo Hall yesterday, by the ladies of this city, who assembled in mass meeting and crowded it to overflowing. From 11 until 2 o'clock, did the women of New York consider the questions forced upon them by recent occurrences in this city, with which the public is already too familiar. Mrs. Stanton's address, an account of which appeared in the *Globe* last evening, was everyway worthy that noble woman, and should command the attention of the serious and thoughtful everywhere. Among the ladies in attendance we were glad to notice Miss Catharine E. Beecher, Mrs. James Parton, Mrs. Wilbour, Mrs. Merritt, Mrs. Mary E. Tucker, Mrs. Gen. Butler, Mrs. E. B. Phelps, Mrs. Theo. Tilton, Mrs. Robert Dale Owen, two nieces of Mrs. President Grant, Susan B. Anthony, Mrs. M. Winchester, Phœbe Couzzens, Mrs. Samuel Leavitt, Eleanor Kirk, Mrs. David G. Croly, Mrs. Burleigh, Mrs. Laura Bullard, Miss Easterbrooks, Mrs. Sheppard, Mrs. Norton, Mrs. Tappan, Mrs. Hallock, Mrs. Mary E. Chase, Mrs. Martha Loomis, Mrs. Edwin A. Studwell, Mrs. Anna H. Potter, Mrs. Charles Hart, Mrs. Clymer Deitz, Mrs. G. Longstreet, Mrs. V. Botta, Mrs. Tracy Cutler, Mrs. Gilbert, Mrs. Downing, Mrs. Moses Beach, Mrs. Howe, and many others of the foremost ladies of New York city. Hundreds of others might be named, but we have mentioned enough to show those editors who prate about "free love" that the women of New York are not to be terrified by any such epithets. The public heart is deeply stirred on this question, which will not down until justice is done.

From the Brooklyn Daily Union.

Mrs. Stanton to the Ladies.—Next Wednesday afternoon, at two o'clock, in the Academy of Music, Mrs. Elizabeth Cady Stanton will deliver the "lecture to ladies only," which was given first at Apollo Hall, in New York. The lecture, it will be remembered, attracted considerable notice from the earnest and energetic manner in which the question of woman's happiness was dealt with, as also by the forcible protest against McFarlandisms. Mrs Stanton's reputation has always secured refined and intellectual audiences elsewhere, and we have no doubt that she will receive a cordial reception from the members of her sex whose rights she has labored so earnestly to secure. As the lecture regards issues of vital importance to every lady, the opportunity of hearing this most cultured lecturess should not be lost.

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Why don't the Boston people hold their conventions at the "Hub of the Universe," instead of that little out of the way place known as New York? It seems to me that it would be more in accordance with the spirit of exclusiveness which that "Band of Pilgrims," that little handful of reformers have all along manifested, if they kept themselves in their own chosen field of labor from first to last; revolving round their common centre, the Hub, and not, comet-like, flying off on a tangent, in some erratic mood; surprising the wondering natives by the eccentricities of their orbits. Westerner.

## THE SOCIAL PROBLEM.

Translated for The Revolution, by Mrs. Miller.

In his *Bulletin Politique*, Paris, March 12th, M. Leon Richer, says:

Above the purely political question lies the great social problem. What is this problem of which so much is said, and which no one explains?

Alas, it is *everything!* There is but one question in the world, and this is it.

It includes various questions—the political question, the working question, the woman question. Let us not forget that all which touches it, it entangles, enchains, controls. We should consider as seriously insane the mind that would seek to decide this great problem on any *one* of these points.

Whatever we may do, the working question and the religious question will never end satisfactorily so long as the actual regime continues.

They will give us *liberal* ministers—nothing can come of it—for we shall be continually under the sway of contradictory principles.

Is it proposed to establish a republic? This changes the problem, but the difficulties remain the same. No republic can be established without most essential modifications in the social arrangement.

I defy the most honest and earnest revolutionists to substitute the republican for the monarchical government, if they do not at once adopt measures for freeing the working classes from the extortions of employers and capitalists. A republic which does not immediately settle the working question would be lost in less than three months—it would go out in blood.

See, then, where we stand. Few are conscious of the strength of the bonds which unite the different elements of this problem. Some attach themselves exclusively to political reforms, thinking when that is accomplished, the rest must follow. Others confine themselves entirely to the working question, beliving that everything lies there.

But no, this is not all. In the first place there is the *inseparability* of the questions raised—a point which has been far too much neglected in the past. There are also unrecognized sides of the question—the religious point of view, which comes to me just now, and the importance of which will some day be acknowledged—then the grave question of the emancipation of women which cannot be contemned with impunity.

Is it believed that a country which allows itself to be ruled by the priesthood—which concedes to the church a divine and indisputable right, can ever become, in the full acceptation of the word, a free country? Look at Rome!

When a divine right is acknowledged in the king or in the priest, everything must yield to it—it is the right prior and superior to all human will. Now there is no liberty for the people when the right to rule is the exclusive privilege of the few.

Is it imagined that a nation can rise morally, prosper and grow, so long as man believes himself the master of woman—so long as the strongest subjects the weakest?

Beautiful republic that, which would preserve

in its bosom two aristocracies—the aristocracy of the priesthood and the aristocracy of sex!

## DOT AND I.—THE HATEFUL AGE.

NO. IX.

ONE catches glimpses here of a kind of family life that has almost disappeared in some parts of the progressive east. This seems more sweet and simple in many respects, the other is so full of wrangling about rights and possessions, and quibblings about technicalties. And yet, I think this is further back—that the other, though more unlovable at first sight, is a growth beyond this.

When Louise and I were school-ma'ms, we used to speak to each other of some of our pupils, as "just in the *hateful age.*" It is indescribable, but I think school-teachers generally will know what we mean—a stage of development when the innocency and simple grace of childhood is giving place to a provocative and inquisitive spirit, a restiveness under restraint, and a desire to order one's own ways independently of others. If you didn't know that your boys and girls would outgrow that by and by (to be sure, some individuals never do in this life), you might well despair and wish to arrest the development of children in their sweet, trusting childhood. That is the trouble with the lookers-on at the social crises. They don't seem to get an idea of the growth of the human race that is going on, and are in despair over this "hateful age," of most of our towns at present. In the meantime, the divine currents flow on through all the human body, and to the great divine soul, who is in the secret of the whole, I suppose all is perfect order. This belief sets my own soul at rest. It is something better than rest—it is worship.

Well, then, we must try to do our work in harmony with the great Worker. We can't set the boy back into babyhood, nor the summer back into spring. Neither can we set the human race back in its development. Our poor patches on its garments (institutions) are not good for much. Hadn't we better be looking out for a new suit? It won't do to cut and fit a boy's "freedom suit" before he outgrows his round-abouts, but we had better not insist upon pinching his growth by garments that are evidently too small. Fourier has got a suit all ready for the growing race; I really wonder how it will fit. It has been tried on several times, but it hung all loose and dangling, and had to be taken off.

Others have tried their hands at this sort of tailoring. I was astonished when I read "American Socialisms" to see how many; but their efforts seem rather premature. There is a kind of precocious child, called the Oneida Community, all dressed, but I feel sure that there is something decidedly better than that in store for humanity. However, there are some good lessons to be learned from that experiment, which the experimenters call a success. I wish the lovers of humanity would oftener look ahead and see if they cannot get light from that quarter upon some of the puzzling problems of the present day. I do.

Socialists have often fancied that organization is the one thing needful to the correct working of the social body, but what shall we organize? A great many "godless shrines" have got to be smitten down first, so let us all do with our might what our hands find to do.

This kind of talk seems rather incoherent to some of our friends, I dare say, and preaching is "out of order," so I will stop right here.

FAITH ROCHESTER.

## LETTER FROM MISS ANTHONY.

DEAR REVOLUTION: The discussion at Hornellsville, with Lawyer Bemis of that city, as to audience, surely was a decided success. The Woman's Suffrage friends felt the argument decidedly on my side; the opponents, of course, *tried* to feel the victory with Mr. Bemis. On Monday night we are to measure lances again, at Wellsville, N. Y., with promise of increased interest.

Tuesday, a.m., I take the Erie train for Chicago, to attend the Northwestern Convention, to organize a great Northwestern Woman Suffrage Society. Friends should direct their letters to Chicago, care of Mrs. Fernando Jones, President of the Cook County Woman Suffrage Association.

Though *not sole* proprietor of THE REVOLUTION any longer, I am still working even more earnestly than ever to place it in every household throughout the country. S. B. A.

Rochester, N. Y., May 22d, 1870.

# Foreign Correspondence.

LETTER LVI.

MANCHESTER, May, 1870.

GREETINGS FROM THE CONTINENT.

AT the last meeting of our Women's Suffrage Committee, we had some interesting communications, through our Secretary, from abroad. Betsey Perk, the editor of the *Onze Roeping*, of Delft, Holland, has sent us several copies of that journal, and expressed full sympathy with our *endeavor* in the cause of Equal Rights and with the noble efforts which are being made in furtherance of that cause in your country also.

Madame Josephine Krizkova, of Prague, de described the *Amerikcy Klub Dam*, or American Club of Bohemian ladies in that city. This association meets in one of the public libraries. It numbers about eighty members, and appears to be conducted on a liberal and intellectual basis.

In a recent number of *Italie*, a Florence journal, the special correspondent in Paris writes, amongst other items, the following account of a lecture, which I give in his vivid French style: "Permit me now to lead you to the Hall Moliere, where a meeting was held on Sunday at two o'clock. The subject of the lecture was 'Equality in Education for Men and Women.' It was delivered by M. Jules Ferry. M. Carnot, recently a candidate for the first Division, in opposition to M. Rochfort, was the president of the meeting. The assembly was unique in its way. No police, no sergeants de ville, such as we see at evening meetings, appeared to be present. Many ladies were there, many gentlemen in paletots, many blouses, even—everywhere holy fraternity. One might compare the reunion to those of the primitive church, although Mr. Ferry made some attacks upon the priests in his discourse. According to M. Ferry, the Revolution of 1789 is not yet completed. In order to perfect its work, he would rescue the women from the dominion of the Church and place them in the arms of the Revolution. Women and men, he said, have the same intellectual capacities. Look at the United States of America where University degrees are disputed and won frequently by the weaker sex over the stronger. In many respects the women of France receive no better education now than before '89. The priest rules woman through the confessional. Ruling woman, he rules also her child. If he does not at first govern her husband he will win him presently, when he becomes ill, or grows old. The priest can always guide the elections through women. The bishops know well that by means of women they hold the whole power of the state. Hence the outcry against M. Duruy (the Minister of Public Instruction) when he proposed to give a portion of the secular education of the Sorbonne to girls. We must resume the work of M. Duruy." Such was the purport of the talented and well-expounded theme of M. Ferry. He did not conceal our difficulties in this work. We are not in America, he said, "French manners are still overlaid with a heavy stratum of the *ancica regime.* In order the better to rule her husband the French wife admits her inferiority, and she aspires only to love and to please him. The natural result follows. If the mother is not vigorous in mind the child will have no force of character, for the first ideas of the child come from his mother." The reporter concludes: "It was evident to all who heard M. Ferry that it is possible to be liberal, democratic, patriotic, and even radical, without alarming capital, property or even grammar!"

We learn from another source that M. Dufour has earnestly taken up the Woman question in Paris, and is making preparation for a banquet to promote it. The tide wave in the affairs of women has reached the antipodes, for an eloquent Woman's Rights lecture has been given by Joseph Giles, Esq., a magistrate in Nelson, New Zealand. Its title was "Woman's place in Creation."

MISS MARY CARPENTER.

Miss Carpenter has returned to her home in Bristol, and has expressed her full sympathy with the great movement inaugurated during her absence, by the women of England for the Repeal of the Contagious Diseases Acts, although her own special engagements in benevolent work will absorb all her energies at present. Miss Carpenter is happily in good health. She writes: "I have successfully completed the objects of my journey to India, and returned for work at home which required my attention. I trust, however, that I shall be able to promote the interests of female education in India while in England; and I shall hope to return there whenever circumstances permit. India will ever have my devoted efforts for her welfare."

THE INDIAN REFORMER.

Baboo Heshub Chunder Sen is still in London, and is likely to continue there during this month, and to attend the "May Meetings." In June he is expected to visit some of the provincial towns. He has preached in several of the pulpits of the metropolis, and has received a distinguished reception everywhere.

THE QUEEN'S INSTITUTE, DUBLIN.

The annual meeting of the friends and supporters of this institution, for the training and employment of educated women, was held a few days ago at the Institute, 25 Molesworth street, Dublin. There was a good attendance of ladies and gentlemen. The Marquis of Kildare presided.

Miss A. B. Corlett, the Secretary, read the

Report. The following summary of last year's work will explain the objects of the Institute:

SUMMARY OF THE REPORT.

The committee had the pleasant task of reporting a marked advance in the usefulness and popularity of the schools and all the several classes. The district School of Art, opened under the South Kensington department, had worked admirably, 72 students having entered it up to the date of the report. Some anxiety existed last year as to the Telegraph School, but the result of the deputations which had waited on the Postmaster-General, the Chief Secretary, and other leading gentlemen, had been so far satisfactory that the Institute was now the recognized Post Office School of Ireland. The porcelain painting studio had already a considerable staff of artists at work, eight ladies being now engaged in it for Mr. Kerr. The foreign correspondence classes had been supplemented by the addition of English classes, which were productive of great utility. A considerable number of governesses availed themselves of the language and drawing classes, and it was now proposed to establish a class for the instruction of drawing on the system applied by the Department of Science and Art to the primary schools of England, which girls under 25 years of age could readily acquire, and which would be found invaluable to preparatory governesses training to instruct young children. Towards that end the committee had asked from the department referred to to have the College of Science and Art open to the Queen's Institute pupils under a separate management, so that the scientific education necessary might be attainable. The students of the institute were fortunate in having the best musical education the country could afford from the Irish Academy. The entire instruction afforded was practical, and had been amply sought after. During the winter 30 classes were at work, the staff of teachers engaged being 24, exclusive of the Academy of Music, eight of whose staff gave instruction. The number of pupils had risen in three years from 148 to 332 in the year ending 19th September last, that calculation being exclusive of the music classes which commenced on the following month. The present list of pupils was 336. The returns for the past eight years show the following result: In the porcelain painting and gilding class 58 ladies had been trained; in lithograph and illuminating, 35; in wood engraving and drawing, 49; in painting figures, landscapes, photographs, paints, and crayons, 125; in drawing school, 45; in flower painting, 10; in elementary English and bookkeeping, 175; in advanced English classes, 14; in languages for foreign correspondence, 102; in telegraph, 111; needle and machine work, 377, and in law writing, 117. Of these, 571 had been employed—229 as needle and machine workers, 76 as law writers, 74 by the telegraph companies, etc. During the past year the business departments had been even more successful than hitherto, the scrivenery office maintaining a high position. The report concluded as follows:

"It is with regret that we find a few are still opposed to our education branches. It is strange that in an age when the strain for education on all sides is excessive that women who either wish to guard against the chances of he future, or to provide for present necessity, should be excluded from education, which even the idle rich find desirable to adorn their luxury. It is indispensible for those who are obliged to earn their bread. Parents spare no expense to provide it for their sons who enter professions. Those who would forbid higher education to women who must be self-supporters by exercising industries of a kind demanding knowledge, follow the example of trade unionists who, not having power to hinder women from learning some portions of a trade, exclude them from its most remunerative branches, and force them also to work at a disadvantage by denying them mechanical appliances used to lighten labor and increase profit."

From the statement of accounts it appeared that the income for the year amounted to £969 1s. 11d., and the expenditures to £969 1s. 5d., leaving a balance of 6d. in the hands of the treasurer. There was a debt of £36, however, reduced from £52 during the year.

Mr. Jonathan Pim, M.P., moved the adoption of the report, and stated that eighty young women, who had been trained in that institution, were employed in the telegraph offices, and were a credit to their teachers. Subsequent speakers alluded to the recent facilities for the higher education of women in Ireland, which had been offered by the Alexandria College, the College for Science, and Trinity College, Dublin, as well as the Queen's Colleges; and a hope was expressed that still further advances would be made in the same direction. The Rev. Dr. Kirkpatrick moved a resolution, pointing out the great importance of professional training for women.

Sir Joseph Napier moved a congratulary resolution on the success of the Institute.

W. A. Kerr, Esq., proposed, in the third resolution, that in order to promote art education in Ireland, a museum of art products be formed. He did not expect aid from government in this work. It must be set on foot by personal enterprise, and probably ere long it would receive the willing support of a native Parliament. This sentiment was warmly applauded and after the usual vote of thanks to the lady superintendent and to the chairman, the meeting concluded.

THE CONTAGIOUS DISEASES ACTS.

A conference of the opponents of these acts is to take place in London this week. Delegates are to attend from the National Society, the Ladies National Association, the Metropolitan Society, and from the various branch committees. Two ladies have been appointed by the Manchester District Committee, and a gentleman will represent the committee of gentlemen which has just been formed here. The conference is a very serious and important one. It will take into consideration the best means of procuring the total and immediate repeal of the Acts. It will further take measures to support Mr. Fowler, M.P., for Cambridge, who has given notice of a Bill to procure this repeal, which he intends to introduce into Parliament on the 24th inst.

"PROSTITUTION; HOW TO DEAL WITH IT."

This is the title of an article in the *Westminster Review* for April. It is a sequel to the valuable article on the same subject in the January number of the *Review* which I mentioned in a former letter. The writer, who is understood to be Dr. Chapman, first shows conclusively from tables of statistics, over a period of 10 or 12 years, that at Rotterdam and the Hague, surveillance has always increased clandestine prostitution. Similar results have been arrived at in Paris, Naples, Berlin and Vienna. The Acts of Parliament on this subject are described and an account of their working in the Garrison towns, to which they are applied, is given. Clear proof is afforded of the total inefficiency of the law to effect its object. The absolute and positive injustice and wrong it inflicts are shown and the moral havoc it produces, and, in fact, entails, on its victims bears conclusive witness against it. The failure of the system, as regards the army, is proved from the Parliamentary evidence and other indubitable sources, and the gross injustice of exempting the soldiers from a superintendence to which their victims are subjected is pointed out. In answer to the question how to deal with this terrible evil? Dr. Chapman takes for motto the words of Christ, "He that is without sin among you, let him cast the first stone," and "Neither do I condemn thee; go and sin no more." Instead of trying to cure evil by evil, he would overcome evil with good. Let us assuage the physical suffering, of these unhappy outcast women, by giving them voluntary help in general hospitals. Let us not herd them together, all branded alike, but let us treat them as any other sufferers from disease. He shows from experience how effectual this method has been in the diminution and prevention of the disease from which these unfortunates suffer. And he estimates the cost of the Christian method as less than that proposed by the C. D. Acts. Dr. Chapman suggests duly qualified women physicians, and a voluntary army of sensible, educated and thoroughly enlightened Sisters of Charity, to carry out this work. But he remarks, the work would be still more effectively done if both sexes co-operate, and if such societies were to make discussions of their objects, plans and measures, a distinctive feature in their organization.

The limits of my letter will not permit me to enlarge on these suggestions, based on Christian Charity, and the principles of freedom and respect for the individuality of the individual, but no one can question their value and right tendency. Dr. Chapman proves from analogy and the Higher Law that rules over all, that both morally and materially this method would prove successful in checking vice and disease where the legislation that has been applied to these evils has hitherto miserably failed. He concludes with the hope that the solemn crisis in the social and moral life of our country, which the C. D. Acts have brought about, will erase forever from our statute-book those cruel enactments, and inaugurate a mode of treatment of the unfortunate victims, more sinned against than sinning, which will practically open the way to the "woman in the city who is a sinner" to "go and sin no more."

MISS BECKER'S JOURNAL OF WOMEN SUFFRAGE.

I send you the number for May, by which you will see that we are anxiously looking forward to the second reading of our Bill, which takes place to-morrow. A vigorous Woman's Suffrage Society has been formed at Glasgow. Miss Taylour has lectured with great success in Scotland, and the work of petitioning goes forward

Yours, very truly, REBECCA MOORE.

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ONE of the notabilities of Woman Suffrage, Mrs. Ida Frances Leggett, goes to the Adirondacks next week, and will, during her stay, deliver addresses in Westport, Elizabethtown, Keene Flatts, Keeseville, Port Kent, N. Y. and Burlington, Rutland, and other towns in Vermont.

Her earnest, hard working proclivities are assurance that she will bring many new converts to this already rapidly growing cause. At the recent anniversary in this city, Mrs. Leggett spoke earnestly, and with that natural oratory which never fails of the best results. The humdrum, methodical way of delivery, so much heard in the Lyceum, makes it refreshing to find one who from the soul speaks the spontaneous, fiery thought, burning to a cinder the deepest prejudices of the indifferent and the skeptical. True, beautiful ideas extemporized always win. Mrs. Leggett's executive ability likewise will be of service to any wishing to form associations, etc. A card in another column will specify.

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NEW INTERPRETATION OF SCRIPTURE.—Phœbe Couzzins, imitating some late ministerial Scripture renderings, proves clearly enough that dishwashing is man's work more than woman's, from 2d Kings xxi. 13: "I will wipe Jerusalem *as a man* wipeth a dish; wiping it, and turning it upside down." Another reading of the passage is, "*he* wipeth and turneth it up on the face thereof." Observe it is *he*, not *she*, in both readings.

# The Revolution.

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OFFICE, 27 CHATHAM STREET, N, Y.

NEW YORK, MAY 26, 1870.


## *WHO SHALL FILL OUR PLACES.*

With the next number we shall introduce to our readers a new editor, young, brave, brilliant and beautiful, who will bring to her duties rare culture, clear moral perceptions, enthusiasm, untiring industry and a liberality that comes from extensive travel, reading and thought. Instead of the name of Susan B. Anthony will appear that of a young gentleman of wealth, influence and rare executive ability as the future Manager of this Journal. Under the new auspices we confidently predict a long and prosperous voyage for the plucky little Revolution.

Born on a stormy wintry sea, it has bravely struggled against wind and tide for nearly three years, to be brought by the good ship *Independent* into a safe harbor at last, hencetorth with rich cargo, picked crew, and flying sails, to walk the ocean like a thing of life, the admiration of all slow sailing craft.

With Miss Anthony's numerous invitations to debate *Woman*'s Suffrage and a proposed trip to California, she could not well manage a paper; hence she has most reluctantly decided to entrust it to other hands, that in her extensive travels she might roll up long lists of subscribers, and thus do a better work than she possibly could at home. Friends all over the nation can now have an opportunity of seeing Miss Anthony's face, which will be more satisfactory than simply to see her name once in a week.

Our good friend Susan, writing from Chicago, says of the transfer of The Revolution, "I feel a great, calm sadness like that of a mother binding out a pet child she could not support."

No! no! not so. It is rather like giving up the society of a much loved daughter to new and brilliant prospects, superior education, foreign travel, or a desirable matrimonial alliance.

For ourself, having long sought release from all reform organizations, committees and societies whatever, from manuscripts, Pindaric odes, prosy prose, and proof-sheets, in resigning all our posts of honor outside our garden gate, we have the same satisfaction of prospective repose, sitting under our own vine and fig tree today that we had, the first time we sent our three elder boys to boarding-school. Do not think, dear readers, that we propose to die or pass our time in idleness; far from it, we shall speak and write in the future as in the past, not, however, at appointed times and seasons, but just when the spirit moves us.

Though the management of The Revolution will be in new hands, yet you will often hear, dear readers, from ourself and all in the present editorial staff. Mrs. Davis will occasionally send a pleasant letter.

Our little pet, that some half dozen of us have struggled so hard to support, we now resign into the hands of able sponsors, who will gladly keep its lamp of life trimmed and burning.

If it will utter the truth as boldly in the sure success of the future, as it has mid the struggles of the past, we, who rejoiced at its birth in the first day of the year 1868, will rejoice evermore. Elizabeth Cady Stanton.

## *ABOUT ME AND MINE.*

In view of the active demand for conventions, lectures and discussions on Woman Suffrage, I have concluded that so far as my own personal efforts are concerned, I can be more useful on the platform than in a newspaper. So, on the 1st of June next, I shall cease to be the *sole* proprietor of The Revolution, and shall be free to attend public meetings, wherever so plain and matter of fact an old worker as I am, can secure a hearing. It gives me a throb of delight to say that this journal, which has always been the idol of my heart, holding the place in my affections which a fond mother gives to a pet child, is to be hereafter more sumptuously cared for, more advantageously brought up and more elegantly settled in life, than I had ever dared to hope.

Theodore Tilton's plan for a union of all the friends of Woman Suffrage throughout the land into a single national organization, has succeeded thus far so splendidly, that not only has the National Woman Suffrage Association been merged in the organization of which he is President; not only has the American Equal Rights Association followed the same wise course; not only has the Union Woman Suffrage Society, thus formed, already begun its active work of covering the country from Maine to Wyoming with telling tracts (or, as the new President says in the *Independent*, "sending to every man and woman in America something to think of on the Woman question"); not only has all this been done, but now at last, better than all the rest, The Revolution itself has become the joint stock property of a company of ladies and gentlemen who are worth their millions of dollars, and among whom the only poverty-stricken member of the concern is my ever beggarly self. As I never knew before what it was to have rich partners in business, my heart is lighter than a feather at seeing nine-tenths of my burthen shitted to other and stronger shoulders.

The public has already been informed (for the secret was stolen by the Paul Prys of the Daily Aress before I had the chance to tell it) that Mrs. Laura Curtis Bullard, of Brooklyn, is about to become the chief-editor of this journal; a woman who, for beauty of person, refinement of manners, knowledge of literature, acquaintance with leading minds and enthusiasm for the cause, has no superior among all the noble women who now represent the best womanhood of America.

The former Editor, my long and dearly beloved co-worker, Elizabeth Cady Stanton, who has never before been a proprietor in this journal, becomes a member in equal interest with myself of the new stock company. Her pen (which, as I think, is the best that ever was dipped into ink) being now at liberty, will flash and sparkle brighter than ever before.

Mr. Edwin A. Studwell, Chairman of the Executive Committee of the Union Woman Suffrage Society, will be the Business Manager of The 'Revolution; and I need tell nobody in these parts that he is a man of great energy, activity and enterprise. Neither the new editor nor the new publisher will accept a penny for their services to the new concern.

This arrangement will be a further evidence to my friends of the truth of the old proverb that "The Revolution never goes backward." Indeed, so much good fortune is coming to me since my fiftieth birthday that some of my friends laughingly fear that I shall die young. But I am first resolved to see the Sixteenth Amendment inscribed on the page of the Federal constitution. So, friends, one and all, let's to the work more valiantly then ever, nor rest by day nor by night until victory is shouted throughout the land.

Susan B. Anthony.

## *THE ANNIVERSARY.*

Its full value and importance are not yet perceptible. To human vision it never will be. Some of its material proceedings were given last week. Another instalment appears today. But much that was most valuable, most vital to the cause could not be recorded by secretaries, reported by stenographers, nor printed in newspapers. As "the kingdom of God cometh not with observation" in the aggregate, so the seed sown in its separate fields, springs up, man, the sower even, knoweth not how. The steam which turns the crank of the engine is only visible after its power is all expended; then mingling with the atmosphere it rolls away in a sky full of clouds, almost obscuring the very sun. So are the reported and published proceedings of many a meeting. It is not the eloquence which is most admired, praised, sought after and paid for at one hundred, or three hundred dollars per hour, that converts and saves. But it is that earnest, deep, divine determination to inculcate, enforce and triumph in an idea, a principle to which the whole human conscience, all human nature, in spite of itself, give assent, that gives a man, a woman or a convention of men and women their power. It is that which harnesses their chariot to the stars. It is by that alone that one chases a thousand, and two put ten thousand to flight. It is thus that "one with God is a majority," and can do all that God can do.

It was that faith which made the anti-slavery workers, to question history back no farther, a power, an omnipotence in the land. For a number of years they attracted little or no attention by their seeming insignificance. And it was the slave power at the south that first discovered and proclaimed the danger. Long before the shores of the Penobscot had heard of the Liberator, the banks of the Potomac were shrieking to the Mayor of Boston to silence its voice. The cry of immediate, unconditional emancipation had not gone half over New England before it was heard, heeded, and dreaded too, in New Orleans, and on every sugar plantation in Louisiana. And yet the abolitionists at first were hardly in multitude the twelve apostles. Certainly the "hundred and twenty" in the upper room at Jerusalem greatly outnumbered them. But the fire of Freedom burned in every heart. And their lips were touched as with a live coal from off the altar of God. Washington and Jefferson were indeed baptized with water, but they were baptized with the Holy Ghost. And in the very scream of the American Eagle was a voice from heaven to the nation, saying, "these are my beloved

sons: hear them!" And the nation ere long was compelled to hear until in a few years the whole land, every legislature, every court, congress, the church, the pulpit, north, south, everywhere, became filled with their doctrine, and the whole public sentiment boiled like a cauldron. Somebody has well said, "let the world beware, when God lets loose a man therein!"

So is it always with truth and its champions. So was it the other day at the anniversary of the National Equal Rights Association. Not one woman, but many are now loosed; delivered from the constitutions, the laws, the conventionalisms of Moses, the prophets, and all the past; and, commissioned from on high, they are destined to achieve a triumph far exceeding in sublimity and honor, in grandeur and glory all that have ever gone before. Eye hath not seen, ear hath not heard, neither hath the heart of man conceived the things that shall be, when not a few colored bondmen and bondwomen are partially emancipated from material bondage, but when all woman-kind, in all its myriads of all races, kindreds, tongues, shall be lifted up from companionship with lunatics, paupers, idiots and brutes to a level with man; man, made a little lower than the angels and crowned, like man with glory and honor, and with him sharing equal dominion in all human affairs.

All this is wrapped up in the mysteries of the Woman cause, in its first dispensation! What other and profounder wonders may lie beyond need not yet be revealed. But ever and forever shall it be true, that "the glory of the latter day shall exceed that of the former."

In this view of the subject, how paltry do all personalities of every kind become. All personal peculiarity, personal preference, all personal effort or excellence even. Much was said, much is always said on such occasions, about the different speakers, who were most beautiful, most eloquent, most applauded, and why. All this is children's judgment. It is only commenting on the steam clouds after their work is done at the iron elbows which whirl the ship over the oceans. It was not Garrison nor Phillips, it was not Angeline Grimke nor Abby Kelley nor Maria Child that broke the chain of the slave. It is not by might nor by power that nations are delivered. Nor are eloquent words and musical persuasions the flax and wool out of which robes of righteousness are wrought. In the day when liberty shall come to own her jewels, those who have worked most effectively in her behalf, because most faithfully, humbly and perseveringly, though quiet and obscure, many human judgments will be found at fault and their decisions fearfully reversed.

I attended the anniversary but a single evening. Several spoke, some most eloquently, as the world goes, and were "rapturously applauded." The young woman from Michigan has few equals on the platform; scarcely one superior. Her Missouri compeer I have not heard. And yet it appeared to me that the address on "Woman as Inventor," which was absolutely clamored off the platform before its close, had in it, as food for thought, as evidence of woman's power, as prophecy of woman's future, and as basis for true and genuine admiration of woman for real, solid, enduring and immortal worth, more by far than all the other addresses of the evening together.

P. P.

## THE NEW YORK PRESS IN CONVULSIONS.

For nearly six weeks the women of this nation, with a sad interest, have read the daily testimony in the McFarland trial, involving not only the life of one man, but questions of marriage, divorce, the guardianship of children, social honor, and the common courtesy due from men to all women and from the press to the public. We have seen some of the noblest women in the country, placed in false positions, their private letters published to the world, and duly commented on by those who could not have the least appreciation of all the trials and temptations of a woman's position in a false marriage relation, or the tender sympathy one woman of necessity feels for another under such circumstances.

We have seen a base, cowardly villain, a drunkard, a debauchee, a tyrant in the family he could neither protect nor support, a cold-blooded murderer of the only man who manifested sympathy for his victims, declared by the courts of New York "not guilty," and the natural protector still of the wife of another, and of the children he had neglected and abused.

To talk of alienating a wife from such a man, is to suppose a woman an idiot or a spaniel, and to talk of the sacredness of such a relation is an insult to common sense.

The women of New York, *without the advice of their masters*, have taken the liberty on two occasions of expressing their opinions on this whole trial, and the questions involved therein. In convention assembled they have presumed to give their views on marriage and divorce. They have passed resolutions of sympathy for Mrs. Richardson, and of criticism on the discourtesies of the court and the press, whereupon the city journals have set up a general howl, Blanche, Tray, Sweeheart, and the whole of them. After having said all their say for over a month, insulting the entire womanhood of the nation with their gross sentiments and legal decisions, the instant the women begin to express their opinions, they one and all cry out we have heard enough on this subject, "do let all this moral putrefaction be buried out of sight."

To be sure, gentlemen, bury your own dead, the women have had a great deal more than they want of your philosophy, your code of morals, your legislation on these questions. We do not propose to repeat what you have done and said, but to give you our ideas, to criticise your laws, your opinions, your social and civil codes, and we hope you will try and listen as meekly as we have done for six thousand years before you cry out, hold, enough. Your ominous warnings, your fearful forebodings, your agonized up-turnings of the whites of your eyes, will have no more effect in silencing us than has your ridicule for the last quarter of a century, because we know that men can never solve these social problems until they sit down and compare notes with the women by their side.

The editor of the *Sun*, in a most lachrymose vein, deplores our views on marriage and divorce as set forth in a recent speech at Apollo Hall, lest the whole Woman's Suffrage movement should be "irretrievably lost" if its leaders express such opinions. When, pray, did the conductors of the *Sun* become such devoted disciples of this cause as to warrant their feeling any special anxiety in its success? From the general attitude of their journal, its editorial staff should make themselves quite merry over the death blow they think we have just dealt to the whole movement in this country.

If it were possible to calm the fears of the afflicted, weeping gentlemen in the *Sun* office, frightened from their propriety by the bug-bear of "free love," we should offer to discuss with them the fundamental questions of a higher civilization, but having brought up five sons, we know enough of the *genus homo*, when boohooing with either rage, terror or fear to let them entirely alone, until the spasm passes over. Some cool day when the gentlemen of the *Sun* are restored to their normal condition we will visit their sanctum, or invite them to the fine, bracing atmosphere of Highwood Park, where we can calmly and dispassionately sit down and reason together. And when they call upon us at Highwood, we hope they will bring their valued correspondent, "Lucy White," with them, and Lucy and we will talk over the important matter of the Roman scarf worn at the Newport meeting.

After in a measure drying up its tears, the *Sun* says:

> Had Mrs. McFarland left her home without any love-making from Mr. Richardson, and waited till she was honestly divorced from her husband before she cultivated the devotion of another man and engaged to marry him, she would have escaped censure. It was the indecent haste she displayed in endeavoring to exchange one husband for another, which has caused her to be condemned by public opinion; and the same indecency in applauding her conduct will bring a like condemnation upon the women of the Sorosis.

That is just what we said in our speech; that we approved the deed, but not the hasty manner in which it was done.

The *Standard*, John Russell Young's paper, mounts the tripod as a philosopher of the most spiritualistic persuasion, and scouts the idea of sound minds in sound bodies having anything to do with happy marriages. The *Standard* says:

> Spite of all good sister Anthony will say, some poor dolt of a woman will redeem her brute of a husband, and the marriage which is most made in heaven will be of some delicate, crippled man to a high-minded woman, or of a great, good man to a weak, bed-ridden angel. When we think of such examples we hardly know where to find room or use for a professed doctrine of the flesh. The next world teaches this.

Nevertheless, all other things being equal, the good man will be the better and happier with a healthy, well formed angel, who can walk with him up and down the highways of life, and the high minded woman with a well developed, perfect being, on whom she might lean when afflicted or weary. If the delicate, bed-ridden, and the feeeble cripple are angels of grace and goodness in spite of their sad condition, would not their moral graces be heightened, rather than diminished, in the best possible human forms and constitutions.

The *World's* refinement, good taste, christianity are all shocked, because the Sorosis and Suffrage bodies have condescended to take note of the McFarland case at all, and gives us a chapter in what the thought and manners of women should be from the Scriptures, in this wise:

> "Finally, brethren," said the chief of the apostles, "whatsoever things are true, whatsoever things ar honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsever things are of good report; if there be any virtue, if there be any praise, *think on* THESE *things*."

It does not matter that the apostle addressed himself to the "brethren," knowing their need on these points, but why did not Mr. Marble think of these wise injunctions when he filled the columns of his journal for weeks with the "disgusting mass of moral putridity" sent forth in the testimony, sending it into our homes for

our sons and daughters to read? Why did he not quote the Bible to the judges, the jurors, the advocates? Why reserve all such advice for the sisters who need it so little, and withhold it from the brethren who need it so much? The *World* further says:

Manners are cultivated by intercourse with refined society; taste, by familiarity with the best models in art and literature; morals, by companionship with the pure and good; heroism, by the great examplars of nobleness; sanctity, by meditating on the beauty of holiness.

Think you John Howard, Elizabeth Fry and Dorothy Dix were less noble, because their lives were devoted to the contemplation of human misery, vice and crime in insane asylums, jails and prisons. Whatever a human being does, or wherever he goes from a noble motive, that motive sanctifies every thought and action and is a shield against all moral contagion.

That gathering of two thousand women in Apollo Hall, and the one the day before at Delmonico's, to protest against the unjust decision in our courts, the scurrility of the press, the popular idea of marriage, are the hand-writing on the wall, warning our Belshazzers that they are weighed in the balance and found wanting. No wonder they weep and tremble and cry, hold, enough!

## THE FREEDMEN IN WASHINGTON.

THE conflicting accounts of the freedmen at the South leave it almost doubtful whether in Emancipation they have come to the millennium, or whether really their last state is not worse than the first. A correspondent of the New York *Tribune* writing last week from Charleston, South Carolina, scarcely leaves the matter in doubt. The picture is the blackness of darkness itself. It quite confirms my worst statements made last autumn in THE REVOLUTION and *Independent*. A late number of the Washington *Chronicle* has a letter by Mrs. Josephine Griffiing revealing at much length the condition of large numbers of the freedmen in that city, or more particularly the women. For two or three years, perhaps more, Mrs. Griffing has had almost entire charge of this class of people, under commission from the Bureau of Freedmen, and knows but too well the truth of every word she writes. In her letter she says:

Besides our clothing day, on Thursday, for all who can walk to the office, we meet on Sunday morning in different localities the more aged and infirm who can be gathered in the distance of a few squares, and carry gifts of relief to the helpless who are confined to their beds or homes.

Last Sabbath morning, in a room so small that twenty-two of these old people filled it to overflowing, we met the kind old nurse, Patsy Bird, who had gone out early to bring those halt, and blind, and aged ones in; bearing in some of them almost in her arms. They came to tell their sad story of suffering and ask relief. Among the crowds at the office they could not be heard, and in this way were not sure of the help that they, more than others, deserved.

A woman of the last century, who has the history of three wars, was there, gentle as a child of yesterday. She was paralyzed; not been able to walk for three years, and had not had shoe or stocking on her feet the past winter. Another had not slept on a bed; and her Sunday morning attire, as we saw her, was her only wrapping for day and night. Another, nearly one hundred years old, was found wandering near the house where we were gathered at dark the evening before. She had lately come from Maryland to look for a son who went into the army, and who had been living since in this city. But he was dead.

Another between ninety and one hundred could not stand on her feet without support, and said she had been used to meat in slavery, and no work was too hard for her to do; but now she had lost all her strength, and felt as though she should starve to death.

Another old man, with a blind wife, was turned out of a shanty where he had lived some time without paying rent, and was in the street, as he said, and nobody would take them in. And so all laid their grievance before us, hoping and believing that the statement, together with their prayers, would bring them relief.

* * * * * * *

On Good Friday a great number of these aged people came to the office for food, as usual; came early, and stood, covering the porches and entrance-ways, with basket and bag in hand to carry away whatever could be given them of food or clothing. The supplies were slow in coming. A tall and stalwart old man, who had crossed the river before sunrise, so as to "get back to de meetin'," said, "Ise sorry to pester you on Good Friday, but we tastes all de time since de chillens mamma died, and reckon God won't mind it, 'cause we're always prayin' every day." "Dat we does," responded the multitude, who had listened and seemed touched with the question of duty the old man's words suggested, and as though forgetful of an empty stomach, they were hushed into silence, and separated into groups, each led by some one inspired with tender emotions of gratitude into a history of their past, contrasted with the blessings they were enjoying on this "Good Friday." "No slave-pen here," they said, "to put our chillens in;" "no whippin' post, nor 'calabose,'" responded one from the far south, "whar dey whipped us more nor we could bear," and most heartily did they bless the Lord that they lived to see this day; and improvising each his own hymn, joined in a general refrain of thanksgiving and praise to Him who had born their sorrows in the past, and to whom they would forever "cling," till they should meet above. It was a fast-day service, not written in the liturgy, but strikingly reminding one of that which the prophet describes, as "chosen of the Lord"—a day long to be remembered by us who witnessed it.

Mrs. Griffing's letter was to a very benevolent woman in Vermont, in response to a valuable consignment of clothing sent by her for the use of those starved and naked ones; and lower down on the page she says:

Could you, my dear friend, with those who have made the hundreds of garments you have sent, have been present, and seen them as, one by one, they grasped their stick and each thin package of clothing and bread, and marched away to their homes, you then could know the value of such services as you the past winter have rendered these worn-out slaves. * * *

At noon you might have seen them, each with a package of clothing made up from your donation, and a loaf of bread provided on Saturday for the occasion, walking, hobbling, crawling away to their cheerless homes, alone—yet not alone—for God will not forsake them. For these, and such as these, I thank you for your last expression of tender remembrance and the gifts of comfort you have sent. Faithfully,

JOSEPHINE S. GRIFFING.

Every word in the letter is interesting, but space forbids more extracts. It was written to Mrs. Barker, wife of Rev. Stephen Barker, well known as a chaplain and invaluable helper in the late war. But not better known than was Mrs. Barker, who also rendered important hospital and other service; and since the war has continued to remember those who *were* in bonds as yet bound with them. For many years she was well known as a faithful working abolitionist (of the Garrisonian school) by the side of her father, the late Col. Whiting of Concord, Massachusetts.

P. P.

NEW ZEALAND.—An eloquent Woman's Rights address has been given in New Zealand by Joseph Giles, Esq. Already the distant Islands of the sea are learning the new law of God. The title of the lecture was, "Woman's Place in Creation."

MRS. IDA FRANCES LEGGETT, orator in the cause of Suffrage, and general elevation of woman, is now prepared to meet calls from lyceums and other literary associations, also to assist parties in organizing societies, associations, etc. Address, MRS. IDA FRANCES LEGGETT,

Keene Flatts, Essex Co., N. Y.

## THE BROAD CHURCH.

UNDER such heading, the New York *Independent* comments on the following unnecessary strictures on a recent lecture by Mr. Vallandigham, in the Dayton *Woman's Advocate*:

Hon. Mr. Vallandigham called at the hotel to give in his adherence to the cause of Woman Suffrage. But, as he was exclusive in his attentions, selecting only Miss Anthony for the honor of a *tete-a-tete*, and bestowing on her alone the light of his countenance, we shall decline giving him our vote when he runs for Congress; and so agreed others similarly neglected. He "can't come in,"

To which Mr. Tilton in the *Independent*, subjoins the following very just criticism:

Perhaps we do not exactly catch the intent of the excellent lady who penned this paragraph; but, if she means that because Mr. Vallandigham has made a bad record on the negro question he is, therefore, not to be permitted to make a good record on the woman question, we non-concur.

The true spirit in which this Woman's Suffrage movement should be conducted is (in our judgment) a spirit of catholic welcome toward all newcomers, from whatsoever quarter and of whatsoever name. Mr. Vallandigham has achieved an unenviable notoriety in the political history of the last ten years. But the question on which he stranded his reputation has since, like Blossom Rock, in San Francisco harbor, been blown out of the way; and now Mr. Vallandigham has, if he chooses, a chance to float his ship once more.

As for ourselves, we have no right to determine who can and who cannot "come into" the woman's movement. We do not stand at the door of this reform, as a ticket taker at an opera, examining the credentials of the attendants. It would show a more commendable liberality (according to our way of thinking) to give everybody a free pass; yea, to persuade them to come; yea, go out into the highways and hedges and *compel* them in, as in the Scripture parable.

So far as we have any personal agency in giving direction to the Woman's Suffrage cause, we shall insist that democrats and republicans be treated exactly alike. Of course, we are not dictating a rule for others. If past political antipathies are still of such strength in the hearts of certain republicans that they cannot, on a new question, which is totally distinct from all former issues, co-operate with democrats, we can only say that we do not share such feeling. Every great cause is for all who love it, honor it, and work for it. And if Mr. Vallandigham, or any other man, whatever his past political record concerning negro slavery, wishes now to give his allegiance to Woman's Suffrage, he shall not lack a right hand of fellowship so long as we have an opportunity to offer him our own.

BRITISH INTELLIGENCE.—Besides the invaluable letters from England of our correspondent Mrs. Moore, she is constantly sending us English Woman Suffrage Tracts, and other papers, from which we might make valuable extracts, did our space permit, and did not her letters make them almost unnecessary. The *English Woman's Journal*, the *Victoria Magazine*, the *Shield*, and also Miss Becker's Manchester *Journal, for Woman's Suffrage* and several able and excellent Woman's Rights tracts are among the last instalments received. Mrs. Josephine Butler has been lecturing lately in several of the "Garrison Towns" on the Contagious Diseases Acts. The disclosures she makes in her letters to the *Shield*, are truly appaling. She shows conclusively that "The Contagious Diseases Acts" are the most dreadful and most diabolical statutes that ever dishonored an earthly government. How the British nation has come to tolerate them, how or why its Parliament ever enacted them, is one of the mysteries that human wisdom can never solve. They should be printed in letters of lightning, and set among the stars to be read and wondered, and astonished at, by all mortal men, and by all women, too! More especially by women. The Hindoo code, the Moslem creed, even the "Law of Jeal-

ousy" by Moses, revolting as they all are, should never be compared with that most abominable British ordinance known as the "Contagious Disease Acts!" Not the government of the United States can exceed it in the atrocity of its demand. It never could, even when slavery controlled all its legislation.

P. P.

TRAIN AND WOMAN SUFFRAGE.—The New York *Sun* contrasts the results of George Francis Train's labors in Kansas, two or three years ago, with those of Mr. Henry B. Blackwell in Vermont lately, and finds a very marked difference in favor of the former gentleman. The *Sun* says that after a sharp struggle, the advocates of this measure in Kansas, obtained at the polls rather more than one-third of the votes cast on the subject. Within the present week, it adds, the same question has been indirectly submitted to the people of Vermont in form of an election of delegates to revise their Constitution; and it would seem from the returns that the advocates of Woman's Suffrage have made but a meagre show. Finally, the *Sun* thinks, at least it says; and it may be right:

It was a grand mistake that the Vermont ladies did not call Mr. Train to their aid, and intrust their banner to his enthusiastic and audacious bearing.

SLIGHTLY IN ECLIPSE.—Our evening neighbor, the *Globe*, is usually bright as the setting sun, but last week it wanted to know what the article in THE REVOLUTION on the *Methodist* and the "Liberal religionists" had to do with Woman Suffrage, as though it were something irrelevant. The *Globe* should know that the *Methodist* most unjustly impeached Liberal Christianity, both in its *purity, sincerity, devotion*, and *"practical energy;"* the very christianity that gave freedom to the slave, and now seeks the full enfranchisement of woman; and beyond that, such liberal toleration of sentiment towards woman and towards every progressive idea and principle, as makes papers so bravely outspoken for the right as the *Globe*, pecuniarily profitable, as well as morally possible.

LETTERS.—As with this number Miss Anthony's and Mrs. Stanton's connection with THE REVOLUTION ceases, Miss Anthony desires to have *her* letters for the present directed to Rochester, N. Y., where her mother and sisters reside; and Mrs. Stanton's should be directed either to her husband's law office, careof H. B. Stanton, Esq., No. 4 Warren st., New York city, or to her country residence, Highwood Park, Tenafly, New Jersey.

PETITIONING CONGRESS.—Mr. Julian counsels the women to keep on *petitioning* Congress for their right of Suffrage. For two good reasons, at least, women should do no such thing. One is, the right is theirs already, and has been as long as it has been Mr. Julian's, or any other man's; and the other is, Congress has proved itself utterly unworthy so much notice. Rather let the women everywhere drive away at the people. Get the wind right, the popular breath, and the congressional weather cocks will swing fast enough for every purpose.

CONVENTIONS FOR JUNE.—Indiana holds a State Convention on the 8th and 9th of June, and Iowa (at Mount Pleasant) ten days afterwards, on the 18th and 19th. As Miss Anthony is already in the west, it is probable she may attend them both.

PROBLEM.—R. H. Ober of Boston is surprised, so he writes, at two things connected with capital punishment. One is, that so many should be hung after they are converted and have become Christians, just what the world most needs; and the other is, that any who believe in eternal torments as the inevitable portion of the wicked, should dare to hang any others than Christians.

VALUABLE HUSBAND.—The Chicago *Legal News* tells of a farmer in Barrington County, worth more than ten thousand dollars, who has kept his wife in the poor-house more than six months, and from which she has just now been released. The farm of that fellow may be worth ten thousand dollars, but the *News* should fall considerably on the worth of that farmer.

THE New York *Tribune* says:

A woman who can rule an Irish cook and bring up a baby can of course do anything, and a mind capable of tackling the problems of a kitchen will have no difficulty with the mysteries of freight-tariffs, time-tables, and the right of way.

This remarkable oracle of masculine wisdom seems for once to have had a spasm of common sense. It is a hopeful symptom.

Chicago. HARRIET S. BROOKS.

## *"WHY DID SHE WRITE THOSE LOVING LETTERS?"*

THIS question was asked by one of the audience in Apollo Hall during the discussion on the McFarland-Richardson case after Mrs. Stanton's address; and the reply of Mrs. Croly must surely have echoed truth in the heart of every woman present. "Brick" Pomeroy says: "Women do not marry men, they marry *ideals*;" and that this has been the case in more than one instance, many a disappointed woman can sadly attest. That man, too, has been the victim of such disappointment is not for a moment questioned. It is undeniable that both sexes have been most woefully "taken in" by marriage contracts, but to *man* life presents a variety of phases. Love, according to his own boast, is "only a thing apart"—something to be cherished and enjoyed when available, but under adverse circumstances very easily dispensed with, and, although the *heart* may be chilled by blighted hopes, there remains to man the vast number of reserve forces which may be called up to absorb the mind and direct the sympathies into other channels. But with woman the case has been different. Centuries of education have tended to compress her thoughts, sympathies and powers into *one* channel. Her whole being has been supposed to vibrate to but one chord, and that chord—love. And thus women have little or nothing to live on, outside of their own hearts, till many of them have become almost, or totally, unconscious of the existence of any other function in their organization.

Should it then be surprising that marriage, which is looked forward to by the young girl as the very culmination of earthly felicity, often falls far short of the ideal—or that after waking from the dream to a sad reality, unwilling to the last to dethrone her idol, the unhappy victim begins a course of persistent self-delusion, endeavoring at the same time, as far as possible, to deceive the world? This, society surely, should not marvel at, when every influence that surrounds woman teaches her that such conduct is *noble*. And again, since the world grants woman nothing but love, what can we demand of those who have found life's portion only bitterness—and, what is still more bitter, know that a fatal destiny has made the allotment irrevocable? Mrs. McFarland is not the only wife who has striven to persuade herself that she did love her husband—that he was good and worthy of her—hoping against hope that something might awaken in him a response to her hungry, yearning heart. I knew of a wife who by her husband has been carried to the depths of degradation; submitting even to be buffetted and spit upon by him, and yet for the sake of peace with one from whom she could not escape without encountering the jeers of the world, she returned caresses for blows, doing her best to make her own mother believe that he treated her kindly. Such tales of degraded womanhood—driven to the extremity of *self*-degradation by duplicity and falsehood—ought to kindle the indignation of all true men and women; and yet such tales might be multiplied by the thousand. It is already too late for women to ask *why* these sisters have done so and so; let them place themselves in the same situation and find the response in their own hearts.

It does not take a great length of time to teach a wife that the one who carries the purse and controls her happiness must be conciliated at any cost. Flattery, an article to which mortals are very susceptible, is cheap, and women have learned only too well how to turn it to their own advantage. That this is true, none who have observed the social phenomena will deny, and that it is lamentable must be as readily admitted. Still, how can we look for a change while this most sacred relation continues to be thus lightly entered into by parties of either sex? When we see young girls taking upon themselves the vows of wifehood, innocent of the faintest conception of the holy duties and responsibilities involved in such an obligation, have we not the answer to many of our queries regarding the inharmonies and misfortunes of wedded life? Instead of demanding in such case why women have not done better, we should rather give thanks that, under the circumstances, they have not done worse.

Brooklyn, May 18, 1870. WILLIS.

## *WHAT CLASSES OF WOMEN WANT THE BALLOT.*

THERE are a class of butterfly ladies who have no other aim than to be called the beauty and *belle* of the season; wear the most diamonds; break the most hearts; and whose lives are made up of nothing but emptiness and frivolity. They are not the ones that demand the ballot, but are like clogs that ever encumber the wheels of progress. Seeking only their own aggrandizement; living selfishly, they care little or nothing as to what may be the fate of those around them. Blindly they worship at the shrine of the goddess fashion, following all her capricious whims. Thus in the midst of their folly the death angel feels for their heart strings and behind them they leave no record save of a costly coffin and a shroud.

Another class of women are possessed of good common sense and sound judgment, whose aims and triumphs would show how

"Lives of great men all remind us
We may make our lives sublime;"

women, who would sacrifice everything upon the altar of principle. They are as often found in a cottage as among royalty. The working women swell the number, have felt

what the poor can feel, they have been obliged to battle, single-handed with the winds and storms of adversity, sometimes scarcely able to keep soul and body together; patiently bearing the scorn of the vulgar, purse-proud, who often draw their skirts about them for fear of contamination whenever they chance to pass those "horrid, vulgar people" who work for a living!

Oh, ye ladies of fashion, who sit in elegant parlors, nestling among velvet cushions, with no care to dim your pleasures—no wish unsatisfied, remember, all your sisters were not born to wealth; all have not pleasant homes where they are surrounded by those they love and by whom they are loved! But do you realize that? You simply say, "we don't want the ballot; *we* live in our ease and comfort and are quite satisfied with the position we occupy." *You* may not want the ballot, but others do. If you look around you, you will find many that do desire it. Theirs has been taxation without representation and hard work with small pay. And now this hard working class of women stand up and say: For equal work, give us equal pay. The kind and generous hearted of both sexes join hands with them and say, God speed the day to the ballot and equal wages.

We are all of us sisters; the poor girl in the attic is our sister, and the deep cry coming from heavy burdened and overtasked women all over the land should find a spontaneous response in our own bosoms, and, crushing back all false pride, we should enter into the work with heart and soul—with a firm purpose, that humanity shall be benefitted by our having lived. It is the working women who will derive the most benefit from the use of the ballot. And now comes the question, shall they have it? Shall it be in the hands of women to check by lawful measures the evils that curse her race?

MARION BABCOCK.

Jonesville, May 13th, 1870.

## *LETTER FROM MISSOURI.*

ST LOUIS, April 26, 1870.

DEAR REVOLUTION: I have intended to write you, for some time, of the progressive feeling in this state on the Woman question, but head and hands have been so full I have had no time to devote to letter-writing and correspondence.

I have just returned from a very successful and encouraging trip in North West Missouri, and am so delighted with the warm and enthusiastic receptions I have met, that I fain would tell our "*good mother*" of the children that are multiplying in her household. There has been a great awakening in the state, and throughout the entire winter, pressing calls have been sent to me from all quarters to "come over and help us" preach the gospel for woman, but my studies interfered with my platform duties and I could only, here and there, accept these invitations. Between an earnest desire to acquit myself well in the law, and holy zeal for the cause of woman, and strike while the iron is hot, I have been somewhat embarrassed as to which was best to pursue at the present moment. I have managed, however, to read with the class, though not always able to be present at recitation; but my fellow-laborer, Miss Bacheler, is doing so nobly and showing the world that woman's brain can hold the balance with man's in all the abstruse problems and abstract principles of law, that I have no fears for my sex in that direction.

Miss B. having received a peremptory refusal of admittance from Columbia Law College of New York, and ascertaining that I had opened the door in Missouri for women to enter and sit at the feet of Blackstone, Coke, Kent, etc., repaired hither last fall and entered the junior class with myself. As she is obliged to return home in the spring, she deemed it advisable be examined for the Bar, and received her license from Judge Knight, to practice here. Whether the license will hold good in New York remains to be seen. My friends have felt a little anxiety on the subject, because their Missouri girl was not admitted first, but as I design taking the senior year and striving for the Degree of Bachelor of Laws, I did not care to be examined this year, as I shall not practice until I finish the course, and if the problem is solved satisfactorily, of what moment is it *who* goes first! I have spoken successively at Columbia, Macon, Louisiana, Clarksville, Paris, Mexico and Montgomery City, to large and enthusiastic audiences. Columbia is the intellectual centre of the state; the State University, Normal School, one or two Women Colleges and the Agricultural College are all situated there, and being renowned for the wisdom of its sages, the learning of its professors and teachers, the culture of its people, is very properly called the *Athens* of Missouri. I was the guest of President Read, of the college, an elegant gentleman and cultured scholar. I found him a warm advocate and one of the few men, who, with Robert Dale Owen, *some twenty years* ago, advocated the rights of women in the Indiana State Convention. Through his quiet persistency, he has opened the door for women in the college, and in a visiting tour with the doctor, I found young gentlemen and ladies side by side in the recitation rooms conjugating Greek and Latin verbs or solving abstruse mathematical problems, all unconscious that they were violating one of the strict rules of propriety and society. (!) I do not doubt but that the verb *amo* will be conjugated by and by between these young gentlemen and young ladies with as much assiduity as if they had been kept in separate walls, and the domestic relations settled as amicably as they would have been if the young ladies had only learned the world's vocabulary for woman—c-o-o-k-i-n-g—Mrs. Grundy to the contrary nothwithstanding.

During my last trip I was waylaid at different points on the route to know if I would not step off and speak to anxious inquirers, and messages reached me from all points to come hither and thither, until I wished for the famed seven leagued boots to shorten the lengthened distances, long drawn out, by weary stage coaches, and I permitted to gratify my people in their earnest desire for the truth. I cannot tell you of the many interesting incidents by the way, as my letter is too long already, but I hope to be at our Anniversary and give them.

The Missouri Association should have workers in the field to organize auxiliary county associations throughout the state and this work should have been planned and laid out at our Convenvention last fall. But our able President, notwithstanding protests from all sides, was deposed of her chair, a Boston woman installed, who knew nothing of us or our needs as a state, good Susan Anthony, who came to help us in the work of organization, ignored, no definite plans allowed to be brought forward, and so the fields have languished for want of laborers. As an aside, I would suggest that Mrs. Howe, of the Boston Association, reciprocate the courtesy shown her by Mrs. Minor and invite *our* President to occupy *her* chair in the coming May anniversary at the "Hub."

Yours, fraternally, P. W. C.

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OLIVE LOGAN is lying ill at Canton, Ill., at the residence of Mr. Magie, of the *Register*.

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WE call attention to the advertisement of the North American Life Insurance Co., No, 229 Broadway, N. Y., Mr. N. D. Morgan, President. It is a first-rate Company and, as we believe, after knowing some of its workings for several years, inferior to none in the country, and we recommend it to those who desire Life Insurance as a company in which they will be dealt fairly by.

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PERSIAN VAPOR BATHS.—Among all the varieties of bathing to promote health or cleanliness, which is one of the best safeguards of health, there is none in New York that can be more highly recommended than the vapor bath, medicated or otherwise, as required, of Dr. Davis, No. E. 27th st., near the New Haven railroad station. The rooms are open at all hours for both men and women, are retired, quiet and every way conducted to give entire satisfaction to patrons (prices included), whether seeking restoration to health impaired, or only cleanliness and purity, as the best preservative of it already enjoyed.

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CLEVELAND HOMŒOPATHIC MEDICAL COLLEGE.—By its advertisement on another page, it will be seen that the same inducements are offered to women as to men to complete a course of medical studies. The preliminary course commences on the 27th of September, and the regular course on the 11th of October.

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ALTMAN BROS. & Co.—Their elaborate advertisements in THE REVOLUTION cannot have escaped the notice of readers. One visit to their place of business at 331 and 333 6th ave., will satisfy any reasonable person that what is promised on paper will be performed over the counter—a paper currency of advertisements, redeemed in a specie of bargains that cannot fail to win a generous patronage.

## *LITERARY.*

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PUTNAM'S MONTHLY MAGAZINE, for June, is at hand, well edited as the market goes, and elegantly printed as usual. As a commercial enterprise it must be profitable, for there is a very large and intelligent reading population that does not require its reading to be sugar-coated with pictures and illustrations. But when will Mrs. Beecher Hooker or somebody else write another article on "Woman's Suffrage" like that of last year. Probably nothing would recommend the *Magazine* better at the present time than another article equally able with that of Mrs. Hooker. Putnam & Son, cor. 23d st. and 4th Ave. 4.00 a year.

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THE MAY RADICAL for some reason came late, but it was worth waiting for. It, and the Toledo *Index*, continue to keep alive the lambent flame of liberal religion shining out, East and West, here and there, like stars on

dark nights peering through the clouds. Everything religious seems to be afraid of it, as well heterodox as orthodox. Organized Unitarianism dreads the *Radical* and the *Index* as much as Congregational Presbyterianism fears conservative Unitarians and Unitarianism generally. Why need the sects be so jealous of the mere beliefs of one another? And yet why should they not be, if the distinctions and names are to be perpetual? for there is nothing else about which they can provoke controversy. Respect for, and practice of the admitted and accepted virtues and graces of good society are common to them all, but by no means confined to them. The kingdom of God was taken from the patriarchs at the Captivity in Babylon, or rather long before, and transferred to the prophets. The Scribes and Pharisees saw it wrenched from their keeping in the hour of the crucifixion. But in neither case was the transfer half so remarkable, nor yet so clear, as in the popular American churches, when, with the very keys of the kingdom of Heaven in one hand, and the slaves' prison in the other, they refused "to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free." "Liberal religion," the religion of the *Radical* may not, undoubtedly does not, meet all the wants of the human soul; but it began well in seeking first the kingdom of liberty and humanity, justice and equality, irrespective of castes, classes, races, sexes; liberty of soul and spirit as well as body; deliverance from darkness and division, through light and love and truth; deliverance from sin because it is sin, rather than because of the hell that ever follows behind it. Let Liberal Religion thus continue to seek, to speak, to act, and all needed good shall be added unto it.

Of the articles in the May *Radical*, something could be said, were these columns longer. Walt Whitman has to go abroad for audience, but so did England's Carlyle have to come here. I saw ten copies of our Longfellow in England to one of her own Byron. America has more of Byron than of Longfellow. Mr. Finley's sermon on Immortality is good as far as it goes, but is incomplete and inconclusive. It was probably one of a series, or at least one of two. "Mr. Abbott's Religion" gets a fearful sifting and winnowing (not to say *threshing*) at the merciless hand of Mr. Wasson, but Mr. Abbott will no doubt take good care of himself in the columns of his *Index*, and perhaps in the pages of the next *Radical*. Mr. Morse deserves great credit for his zeal and fidelity in persevering to carry on his enterprise amidst difficulties and discouragements and deserves the sympathy and patronage of every friend of religious, civil and political liberty. His address is, Editor of *Radical*, 25 Broomfield st., Boston. P. P

# Financial Department.

[Under this head, correspondents are responsible fo their own sentiments, and not THE REVOLUTION.]

## *A FIDUCIAL AGENT.*

IT has long been one of the greatest necessities of our people. Trust estates, bankers and business men, all have felt the imperative want of something that would command universal confidence and serve as a basis of securities.

Like the philosopher's stone, and I might say, other chimeras, this agent has long been vainly sought for. Since our government was founded, constant experiments have been tried with repeated failures, to solve the problem as to what will or can answer best for this purpose.

States, corporations and individuals have alike, all failed. Their "promises to pay" are frequently unredeemed, because man is short-sighted as well as dishonest. Everything human is, therefore, uncertain. The precious metals have gained the confidence of mankind, not because they are really the most valuable (for use is the real measure of value), but because they represent the soul power that produced them. They perhaps admit of less shrinkage than anything else, and hence have become very generally the standards of value.

For exchanges between nations, coin is practically the only fiducial agent. But from its dead weight, difficulty of counting and handling, loss by wear and accident, paper possesses so many advantages over it that wherever confidence can be infused into the paper, it at once takes the place of coin as a currency.

The rebellion compelled us to dispense with coin and substitute paper as the standard of value. The grand triumph of our nation in sustaining its integrity, has given it a confidence that made our greenbacks and bonds answer the best possible purposes in promoting the prosperity of our people. Any other nation, passing through so terrific a contest, would have come out exhausted and impoverished, while ours actually grew rich by its tremendous losses. This is a theme admitting of almost endless comment.

By the merest accident, the war has demonstrated that our government debt, represented by its greenbacks and bonds, is the best fiducial agent we ever possessed. Never before had the government become custodians of the people's money. This is one of the secrets of our great prosperity. If the government can continue to act in this capacity, it will "promote the general welfare" more effectively than in almost any other of the thousand duties it is entrusted with by the constitution.

But to do this, the debt must be made irreducible or some equivalent adopted. The debt is now just about the sum needed for our financial system, and answers a most admirable purpose as ballast for our commercial enterprises. The energy of our people is being wonderfully stimulated, and there is no necessity now of incurring the risks that were inevitable ten years since. Then to be safe, coin deposits were necessary. This drew no interest and practically was death to enterprise. Now, the safety and security can be undoubted and a high rate of interest gained.

For all home purposes, the debt is as good, if not better than coin. It would seem as if so valuable a fiducial agent ought to be made permanent. It is stated that a commission in England has been looking into this subject closely and have expressed the opinion that the results of (what I might properly term) our lucky accident have been so beneficial, that they propose recommending that consuls instead of coin should be made the basis of securities, and we may perhaps soon see our neighbors adopting, as the highest wisdom, what we so unwittingly stumbled upon.

It seems our Supreme Court is vexed with this question. They have decided that making paper the standard of values was a war measure, and cannot be continued in time of peace. This would destroy the permanency we are now hoping for, but now they propose reconsidering the matter, probably with a view of reversing their decision, and perhaps will permit the people to adopt such standards as they find most convenient and to retain the present debt for the purposes now indicated.

And let me ask why should we not do so? Perhaps the value of our government debt might decline, if no one proposed paying it. This would require careful thought and prudent management, but if the people realized that it was really best to let it remain as a fiducial agent and pay the interest promptly, it seems to me that fluctuations would never be greater then they have ever been under specie standards, while enterprise would be greatly promoted.

It is very certain that there is no necessity of our nation being governed by the arbitrary and hide-bound customs of the petty despotisms of Europe. We have abolished their passport, espionage, armed soldiery, church and state, and other systems with the greatest success. In fact our wonderful progress is owing mainly to our having not only discarded them, but in running counter to them. Our system of free thought, free speech, free action is antagonistic to theirs, serves to develop the capacities of our people instead of crushing them. We have permitted every man to use his hands freely, and this explains why we have accomplished so much. We are now trying the greater experiment, of permitting every one to use his brains, if he has any, and may expect magnificent results from this new measure.

Let Europe cling, if she will, to the hoary fossils of antiquity so ardently cherished by, and so necessary to sustain, her aristocracy. We want more of them, and when we look at them, we can see as good reasons for demolishing their financial, as we have their political heresies. This great nation of ours, is a hemisphere of itself, and ought to adopt its own systems of finance as it has of politics, so as to attain the highest enlightened and progressive civilization. GEO. B. SMITH.

DOTY'S Washing Machine has been before the public now for several years, and has had a full and fair trial in innumerable households. We have had one of them in use in our family from the first day of their public sale, and it gives us great pleasure to bear testimony to their great excellence, use and value. There is no mistake about them. They perform all the work that is claimed for them by the makers, and all who have used Doty's Machine say that they would not be without it for a thousand dollars.—*Chicago, Ill., Tribune.*

FACTS FOR THE LADIES.—My Wheeler & Wilson Sewing Machine has been in use fourteen years last July, and I have the two needles—one coarse and one fine—which I got with the machine. I have used it in sewing from the thickest cloth to finest fabric, and binding shoes. It works as well to-day as ever, and I would not change it for any other in use.

Mt. Vernon, Ohio. MRS. C. H. BRIGHAM.

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| 7:45 a. m. | 8:00 a. m. | Express Mail, for Buffalo, Dunkirk, Cleveland and the West; also connects for Newburg, Warwick, Montgomery, Unionville and Honesdale. Sleeping coaches attached from Susquehanna to Buffalo. |
| 8:15 a. m. | 8:30 a. m. | Way Train, daily for Greycourt and intermediate stations west of Passaic Bridge; connects at Goshen for Pine Island, Montgomery and Guilford. |
| 8:15 a. m. | 8:30 a. m. | Special Sunday Train for Middletown and intermediate stations. |
| 8:45 a. m. | 9:00 a. m. | For Hackensack and Hillsdale; also for Piermont and Monsey. |
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| 1:45 p. m. | 1:45 p. m. | For Paterson, daily. |
| 2:15 p. m. | 2:15 p. m. | For Hackensack. |
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